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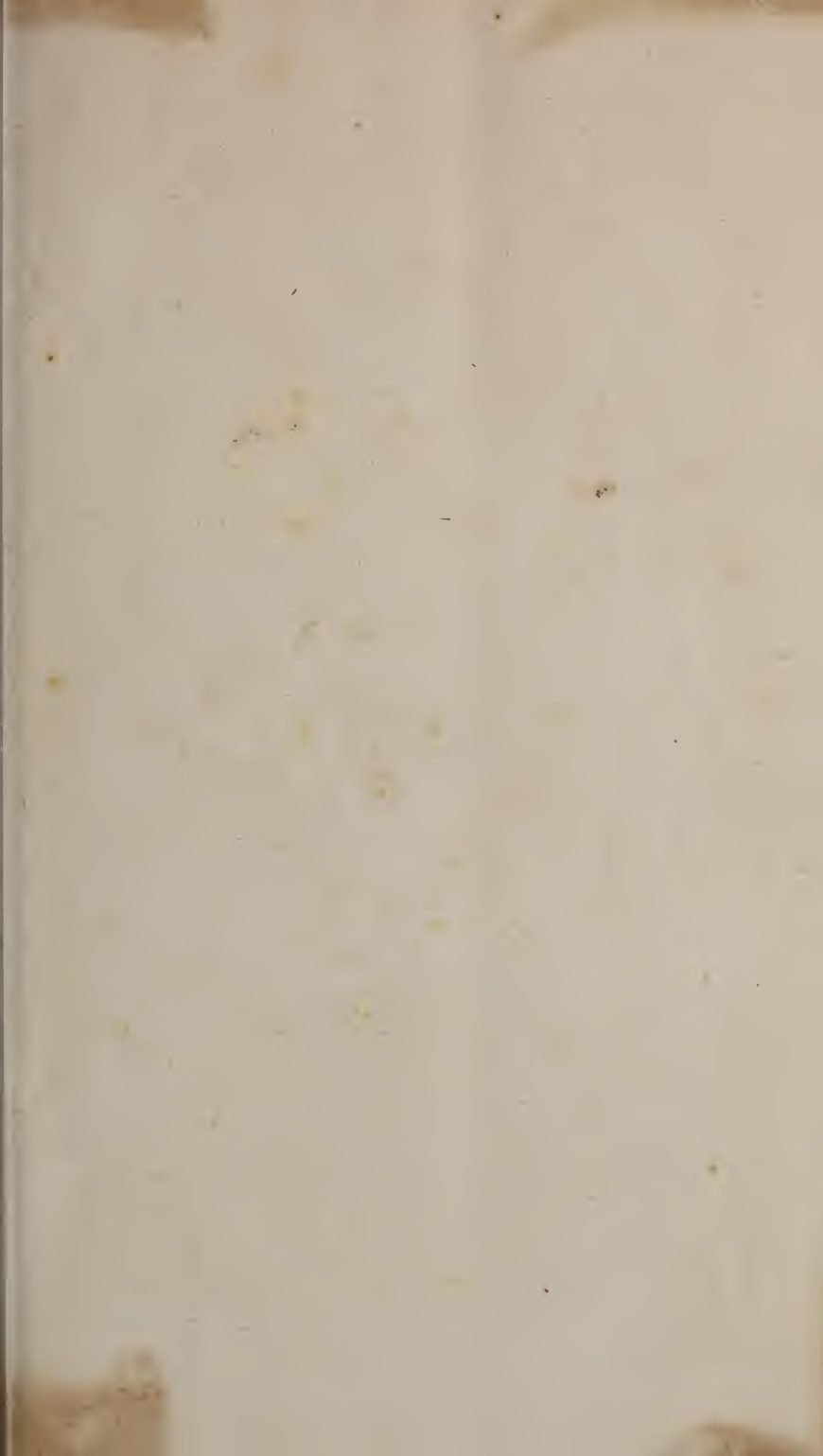
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MEMOIR OF THE REV. ELISHA HUTCHINSON, A. M.

“————— It were profane  
To quench a glory lighted at the skies,  
And cast in shadows his illustrious close.” YOUNG.

THE subject of this memoir was not distinguished by any peculiar trait of character adapted to awaken special admiration, or to give his name extraordinary prominence on the pages of ecclesiastical record. Nor does his life abound in those striking incidents, which, in the estimation of many, give to biography its chief attractions. But he nevertheless possessed qualities so happily combined as to constitute general excellence, and entitle him to a place in the memory of his successors in the vineyard of Zion.

He was born December 22, 1749, at Sharon, in the State of Connecticut. His father, grandfather, and great grandfather were each named Samuel, the latter of whom emigrated to this country from York, England. Until his twentieth year, he remained with his father laboring on a farm, enjoying but slender means for intellectual cultivation, and giving no very serious attention to the religious interests of his soul. But at this time it pleased God to call him effectually by his grace, and introduce him into the kingdom of Christ. The following is from his own pen:—

“What then excited my attention was the conversion of an intimate friend, who had previously removed to a distance from the town in which I lived. When I heard that he had become a new creature, it deeply affected my mind to think that he was now in the way to heaven, and I remained a vile sinner, in the way to hell. Being sensible that I deserved everlasting destruction, and had nothing to screen me from the misery to which I was exposed, I was necessarily wretched. I was some months in this deplorable state, without finding the least relief; but said nothing to any one concerning my distressing and hopeless views of myself.” Occasionally he had temptations to resist the Spirit’s influences by decided rebellion and return to his sinful courses. But he found he had to strive with his Maker, and the more he resisted the more deeply were the goads of conviction driven into his heart. His views of his own villainess as well as criminality were extremely humiliating, and he hardly dared to indulge the thought that *such* a sinner could be forgiven and saved. At length he was permitted to see that God could accept the vilest through the mediation of Christ, and he was led to pray for pardon and the renovation of his heart. But it was more than a month before he had any evidence that his petitions were heard by the Father. “At this period,” says Mr. H., “being at work

alone in the field, I had suddenly a view of the beauty and glory and goodness of the divine character, and at the same time such an affecting view of the hatefulness of myself and the dreadful evil of sin, that my heart was filled with inexpressible shame and sorrow. I fell to the ground, but have now no recollection of what passed in my mind for a considerable period. At length I recovered my consciousness, and found myself upon my hands and knees drenched in tears. Upon this a new scene was before me. My fears of future misery were removed; the world and all its pleasures appeared empty and worthless; the saints appeared lovely; the Bible was a new book, full of wonders and glories. I had a disposition to pray to God, and to bless his name. I had a deep sense of the deplorably dangerous condition of sinners, and a great desire for their conversion to God. I had also a view of the ability and willingness of Christ to save sinners; and hence the burden of my prayer was, that they might be saved, and that I might in some way become the instrument of their salvation."

In another account he says, in reference to his exercises immediately after the burden of his condemnation was removed, "The word of God seemed to be exceedingly true, excellent, and full of life. Christ seemed able and abundantly able to save. I now loved those whom I once hated, and hated the sinful practices of those whom I once loved, and in those ways I delighted to walk. I now delighted in the company of those who were sober and godly, and could not but with grief and trembling, think of my former companions in sin. I now lost my relish for carnal pleasures. This world seemed but a very poor portion, when compared with the fulness that is in Jesus Christ. Preaching I could now hear with satisfaction. The first sermon which I ever *heard*, and *understood*, and *realized*,—though I always lived under the droppings of the sanctuary—was one from the words of the Saviour, '*Come unto me, all ye that labor, and are heavy laden, and I will give you rest.*' This I apprehended, and rejoiced in, and depended on, as certain truth."

Such were his views of the guilt and peril of sinners, that his heart yearned over them with an affectionate and prayerful solicitude, and he longed to be made an instrument in awakening them to a sense of their condition, and of pointing them to the refuge and remedy provided in the gospel. He lost his relish for the honors and profits of the world, and all his plans of worldly business appeared trifling and unimportant. He loved souls, and he loved the Saviour of souls; and for their sake he desired to leave all, that he might "*go and preach the kingdom of God.*" His duty seemed plain; and as he did not think it necessary to be disobedient to the Divine will in order to prove, by the suffering of chastisement, that he was called to the ministry, he yielded to the earliest convictions a ready compliance. Though he felt insufficient for the service, yet he had no *reluctance* to engage in it—he rather *desired* it as a *privilege*.

Having obtained the consent of his father, he proceeded without delay to the cultivation of his mind, preparatory to the responsible work. Nov. 19, 1769, he entered the school in Lebanon, Con. under the charge of the Rev. Dr. Wheelock, and commenced a regular course of study. In February, 1770, he was admitted as a member of the Congregational church, of which Dr. Wheelock, was the pastor. He remained at Lebanon about two years, and then entered Dartmouth College, where he pursued his education four years, and took his first degree in 1775. If we are rightly informed, he was a member of the first class that went through the entire four years' course at that Institution.

In reference to his religious exercises during this period, he says,—“From the time of my admission into the church, until the 16th of February, 1775, I suffered very little from doubts, but had, for the most part, refreshing fellowship and communion with God, through Christ Jesus, and a sensible joy and peace of mind. But near the end of this period I declined, and *warped off* from God, and wounded the dear Redeemer afresh. At the time last mentioned, there was a very remarkable outpouring of the Spirit in the College, so that there was but one in all the Institution who was in no wise affected or



benefitted by the visitation of God, by a spirit of conviction as well as of comfort and consolation. Many who were before esteemed most eminent Christians were involved in doubts and fears with regard to their state. One of my room-mates who was in this condition, and almost overwhelmed with fearful and desperate apprehensions respecting his standing with God, one evening conversed with me in a very solemn and impressive manner, setting forth the great danger of being deceived and eternally ruined by a false hope. At this I was much affected, and I applied it to myself by a close examination, to see if I was not in this deplorable condition. After retiring, I admitted the thought that I was deceived, and instantly rejected my former hope of salvation. Then I began to reflect upon the condition I must be in, if my hope was groundless, and it appeared exceedingly awful and desperate. I had for a moment such a sense of the wrath of God, and the awful terrors of the damned, and such a sense of my own deformity by reason of sin, that I could not forbear to cry out; and I have often thought since that if that terrible sense of eternal things had lasted but three or four minutes, I could not have existed, but must inevitably have given up the ghost. Thus, for two days, I was plunged in almost Egyptian darkness. Sometimes I endeavored to make my heart better, and so come and accept of Christ. At other times I indulged desponding thoughts of God, and almost concluded my case to be hopeless. But on the 18th of February, a near neighbor called to see me, and in our conversation he proposed some texts of scripture for comfort and direction, especially a few verses in the seventh chapter of Micah. After he was gone, I sat down to meditate on these passages. I read them over again and again, and the more I read, the more I was convinced that I had been fretting and murmuring against God; and I plainly saw that all the reason why I was not in the right way, was that I was sinful, and obstinate, and hardened in unbelief. Now God's word appeared to be spiritual, full of life and energy, yea, infinitely true and certain. I was so certain of the truth of it, and so realized the same (by the good grace of God) that I was not afraid to venture my life, my soul and body, that it was really true, and the word of God sure and steadfast. Now Christ appeared to me to be a glorious and all-sufficient Saviour, fully ready and willing to save all that are willing to put their whole trust in him. The way to him seemed to be, and really was, in my view, very open, plain and easy. I cannot better express the views I had of him, than by saying that he was very near, very glorious, very able, and very willing to save returning sinners; so that I could not but rest my soul in his hands. I enjoyed great peace and serenity of mind, and at times had a glimpse of something inexpressibly excellent and delightful in the prospect of heaven, and those endless joys, those ineffable glories which surround the throne.\* Now it was my delight again to read God's word, and meditate especially on the brilliant lustre and glory of the incarnate God, as he appeared in the sacred Record and Repository of knowledge, wisdom and truth. Now I was enabled to rejoice in seeing the progress of religion and true godliness, which was great and glorious in the College and in the neighborhood. I could now choose holiness as my road, and heaven as my everlasting home. I could hate sin in *itself*, and hate sin in *myself*. I was now for improving all opportunities (of which I had many) to comfort and enlighten those who were groping in darkness, and to persuade those who were seeking for mercy, to come and embrace Christ as their Saviour."

His labors at this time were abundant, and God rendered them, in several instances, eminently successful. "Then," says he, "I felt my proud heart

\*At this point in his journal, we find the subjoined note:—"This account, I am sensible, will appear very foolish and unmeaning to unrenewed sinners. "The natural man discerneth not the things of God, neither can he know them, for they are spiritually discerned." These things are written principally for my own advantage, though I know not, but, by God's blessing, they may be made useful to some doubting and ignorant believers, if they should be handed down to future generations, after I am laid in the dust."

rise and say, 'Well, you have a very good faculty to forward the work of God, and you have now done something worth while.' Upon this I was instantly plunged into sevenfold darkness. I lost sight of the beloved object of faith—I lost my guide, and all my confidence and comfort vanished away. Such is the loss when we leave Christ. Well did he tell us, '*Without me ye can do nothing.*' In this state he continued for several days, till one evening before prayer in the chapel, when President Wheelock took occasion to make some remarks that proved apposite to his case. In his discourse the President mentioned what Luther said to the devil, when he told that pious reformer that he was a hypocrite, which was—"If I am not *now* converted, *I will be*, for Christ Jesus is willing and able to save me." At hearing this, the mind of Mr. H. was directly led to Christ as the sinner's helper, and, renewing his trust in him, he found fresh joy in believing, and went forth again to his "*work of faith and labor of love.*" Subsequent to this, however, for some months, he had prodigious struggles with the adversary and the corruptions of his own heart, and passed through many violent alternations of joy and distress, according as he resisted or yielded to temptation. He was subjected to fiery trials; but God at length brought him forth into great liberty the better qualified for the work to which he was called.

Soon after he left College, in the year 1775, he was licensed by the President and other ministers to preach the gospel. In this capacity, as a licensed evangelist, he labored about three years. In his private journal, under the date July 4, 1776, a day peculiarly dear to Americans, we find an entry of an interesting character, and venture to quote a portion of it for the purpose of indicating what was of frequent occurrence in his religious experience:—"I felt a strong desire to get near to God, and therefore spent considerable time in my study, in prayer and meditation. In prayer I felt no sensible alteration at first, but was much troubled with a hard heart, a blind mind, and an obstinate will. But after a little time I began to melt into a flood of tears for my sins, and to embrace the Saviour with new confidence. Light and comfort now returned, and I was enabled to dedicate myself anew to the service of God, and to resolve that, leaving all sin, I would cleave wholly unto the Lord. I however felt very confident that if God did not by his grace enable me to perform my vows, I should soon degenerate and fall from my purpose.—I then left my room, and walked out alone in the cool evening, for meditation and secret converse with God; and I was desirous to have some token of his presence, and comfort from his word. God gave me my desire, and a sweet token from Rev. xxii. 16.—'*I am the root and the offspring of David, and the bright and morning star.*' By these words I had a discovery of Christ in his Father's glory, and I was filled for some minutes with inexpressible joy. I was so full of joy that I several times exulted and broke out in raptures of praise to God and the Lamb. I wished to join with the angelic host in saying, '*Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing forever and ever.*' and to unite with the holy, happy throng in a loud '*Amen.*' I had before lived nearly twenty years in sin, but never enjoyed in *all* that time the ten thousandth part so much pleasure as I now did in *one minute*, or even in *one breath!* The night ensuing, though I was much indisposed as to bodily health, yet I had such views of heaven, and of God's goodness, and purity, and love, and *nearness to me*, as gave me a very comfortable night."

"The next morning," he says, "I still retained a sweet sense of eternal things, felt more free than usual from temptation, and seemed to have a steady serenity of mind. I was as fully resolved as ever to leave all sin and live wholly to God." "These," he adds, "are my golden hours. When I am admitted thus near to God, then I begin to live! God grant that I may always live *to* him, and *near* him, and *in* him, through Jesus Christ, his Son."

In the year 1778, Mr. H. was ordained and settled in the gospel ministry at Westford, Con. where he continued about five years. During his labors there, he was favored with "a good work of God's power and grace," in which

more than thirty were brought to rejoice in hope. "Before this work began," he remarks, "I was favored with uncommon degrees of divine light. One day, in particular, I concluded to spend in fasting and prayer. Accordingly, I took my Bible and retired into the woods, and employed the time in reading and devotion. I soon had a deep sense of divine things. God appeared to be present with me, and divine light and joy were poured into my soul. I had such consolation, and such illapses of divine grace, that it seemed not only to rejoice my heart, but to overcome the powers of nature. It seemed to be as one of the days of heaven to my soul."

Soon after this he was invited to preach to a collection of young people, who had been learning to sing. His soul was drawn out in great desire for their conversion, and his deep feeling imparted to his discourse peculiar pathos and energy. The Holy Spirit rendered the truth efficacious; and a revival commenced which soon became general, and the fruits of which were precious. But his labors during this season of refreshing were so abundant and severe as seriously to impair his health, and he was soon compelled to resign his charge.

About the year 1785, having regained his health, he settled over the Congregational church in Pomfret, Vermont, where God was pleased to give him success in winning souls to Jesus. His journal contains a pleasing account of a happy season which he enjoyed while in Pomfret, on one of those occasions in which he was accustomed to devote a day to fasting, meditation and prayer. He had, as at former seasons, overwhelming views of the holiness and love of God, and the beauty and glory and condescension of his Son, Jesus Christ—such views as made earth appear trifling, and divested death of all terror.

After about ten years, in consequence of divisions among the people in reference to the mode of supporting the ministry, he left Pomfret, and preached for some time in various places in Vermont and Massachusetts. In the year 1800, he removed to Zoar, Mass. where he was led to review his principles touching the ordinances of the New Testament. The result was, that, after after studying the Bible prayerfully, he became convinced that he had ever been teaching and practising erroneously. He became a decided Baptist, and so continued till his death.

While in Zoar, he and another minister, whom he denominates "Elder Green," engaged to preach on the same day at the same place. It so happened that Mr. Green, who preached in the morning, took for his text the same passage as Mr. H. had chosen for his discourse in the afternoon. "I was then," says Mr. H. "left quite in the lurch, and had nothing prepared to preach. For a time I could think of no subject, and was therefore much disconcerted. It appeared to me that I *could not* preach, and that I *never should* preach again. I felt, however, my helplessness and dependance, and looked to the Lord for assistance. The words of Peter soon occurred to my mind with clearness and delight: '*To them who have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ.*' When I arose to speak from these words, the Lord was present with me and with the whole assembly. Many were awakened, and a glorious work of grace commenced. Not less than fifty persons were soon brought to know the Lord."

Subsequently he removed to a new settlement in Pennsylvania, whence he and his family were driven by the Indians. His next location was in that part of William-son, Ontario Co. N. Y. which is now called Marion, where he labored for some time in the gospel. From this place he was invited by the First Baptist Church in Newport, N. H. to become their pastor. He accepted the invitation and removed in the year 1814.

By many there his preaching was richly enjoyed, as eminently characteristic and scriptural. But a portion of the church soon became dissatisfied on account of the clearness and fulness with which he exhibited the discriminating doctrine of sovereign grace. They had previously been fed with milk, and their appetites were not formed for the "strong meat" of the gospel. The result was a division of the church. The Arminian majority were left in the possession of



the meeting-house, while the evangelical portion, with Mr. H. as their minister, withdrew and worshipped God in other places. This minority were promptly recognized by the Woodstock Association as "the church," and after a season of trial, and faith, and prayer, God shed upon them his special blessing. In the autumn of 1818, a revival commenced, which was general and powerful. In about ten months, *one hundred and ten* united with this body, most of whom still remain steadfast in the apostles' doctrine. In this revival, Mr. H., on account of increasing age and infirmities, was not able to perform one half of the needed service, and neighboring ministers were called in to preach and baptize, as necessity required. Soon after this, the church proceeded to erect a place of worship, and settle as pastor another and younger servant of God.

Subsequent to the great revival in 1818-19, Mr. H. performed very little ministerial labor. A writer in the American Baptist Magazine for Nov. 1821, giving an historical sketch of the church in Newport, said of him, "He still resides in this place, a worthy member of the church, eminent for piety and holy zeal; but by reason of age and bodily infirmities, he is prevented from public labors. Soon, we expect, he will join the church triumphant." And such was the general expectation—but it pleased God to detain him on earth nearly twelve years longer. His path was that of the just, shining more and more unto the end. The closing years of his life were indeed marked with great physical debility; but his faith was strong; his views of Christ and the gospel never changed; his hope continued firm as an anchor; and when the hour of dissolution arrived, he entered the valley of the shadow of death with the serenity of a patriarch walking with God. His happy transfer from earth to heaven occurred April 19, 1833, in the eighty-fourth year of his age. Devout men carried him to his grave, and mourned for him as for a father, whose doctrine and life, coincident, had proved that he was an honest Christian and an honest minister.

The number of his descendants,—children fifteen, grand-children thirty-seven, great grand-children ten—is sixty-two, of whom forty-four are now living. Several of his children are decidedly pious, and two of them, twin sons, are pursuing a course of study preparatory to the work of the Christian ministry.

A few of the interesting features in Mr. Hutchinson's character deserve to be mentioned.

*He was eminently pious.* He lived near to God, his conversation was deeply spiritual, and his whole deportment was distinguished by gravity and devoutness. Few Christians, even ministers, employ so much time as did he in fasting and prayer. He had not only formed habits of devotion, but he maintained and cherished them as indispensable to the enjoyment of his spiritual life. He was extremely jealous of himself, and labored constantly to keep the Saviour before him, as his life, his pattern, and his all.

*He was eminently evangelical in his views.*—The *doctrines* of the gospel he considered as vitally important, and faith in them as indispensable to the salvation of the soul. He recognized no obedience as acceptable, unless it originated in "an affectionate belief of the truth." Hence he always endeavored, in preaching and in exhortation, to lay the doctrines at the foundation, and to represent all good works as resulting from faith in those doctrines. He admitted and maintained the cardinal principles of Christianity in all their fullness and excellence—such as the entire depravedness and condemnation of all mankind—the perfect righteousness of God, in electing few or many, according to his pleasure, to eternal salvation—the Godhead of Jesus Christ—the adaptation of the atonement to the purposes of divine grace, in reference to the elect—the sovereignty and sole efficaciousness of the Spirit in the work of regeneration—the tendency of all the doctrines to render the believer humble, and obedient, and persevering—and the certainty that all the renewed will be kept through faith unto salvation. His constant effort was to discourage all confidence in human righteousness, and induce every person to make Christ Jesus his all. Upon some points, his views were perhaps peculiar; but upon

all the great questions which concern the sinner's condition, and the sinner's remedy, he was clearly and fully scriptural. The holiness of God, the glory of Christ, the evil of sin, the privileges of believers, and the felicity of heaven, were topics on which his heart delighted to dwell, and which ever gave his tongue a ready and energetic utterance. If he went *déep* into the wells of salvation, it was to bring up the water of life, cool and refreshing to the thirsty soul. If his manner had not all the suavity that might please the eye and the ear, yet his communications were rich with heavenly unction; and no one could hear him without being satisfied that he was a scribe well instructed in the higher departments of Christian truth and holiness. The plan of redemption appeared before him as a symmetrical whole; and he labored assiduously to bring others to view it as he did, in all its fair proportions.

As an *aged minister*, he exhibited two most amiable excellencies.

His treatment of young ministers and candidates for the ministry was kind and paternal. He neither cherished nor uttered suspicions that they would be more esteemed or caressed than himself. He made them welcome at his house, expressed an affectionate interest in their welfare, encouraged them to prosecute their studies and improve their gifts, and endeavored, in various ways, to raise their reputation and increase their usefulness. He delighted to hear them preach; and the more the people were profited by them, the more he rejoiced. Often has he been heard to express his gratification at the means which are now provided for the improvement of the rising ministry in classical and Biblical knowledge.

His conduct towards his able and esteemed successor in the pastoral office, the Rev. Ira Person, was such as to render their connexion agreeable and profitable. He *knew* that he was superannuated, and he did not expect to have his services solicited on every occasion, when assistance might be desirable. He was guilty of no peevish or puerile jealousies, but, on the contrary, the more his successor was beloved and honored, the more he seemed to be gratified. He claimed to be recognized only as a member of the church, and desired no attentions but such as belonged appropriately to an aged veteran, who had retired from the field of action, and was waiting the summons of his Master to go up and receive his crown of rejoicing.

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## ON PRAYING FOR OUR RULERS.

The duty of offering special prayer for our rulers, is not sufficiently regarded we fear, by Christians generally in our country, although it is one which the "signs of the times," and the commands of God, invest with high importance. Were there no specific precept in the scriptures touching it, still the nature of the case would strongly enforce it. But the language of inspiration on this point is very explicit. "I exhort, therefore, first of all," says Paul to Timothy, "that supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, *and for all that are in authority*, that we may lead a quiet and peaceable life in all godliness and honesty." The fervor of the apostle's address evinces that he deemed the subject of no small consequence. And if by any peculiar circumstances the importance of the duty can be enhanced, such are the circumstances in which every American citizen is at this moment placed. Let us therefore glance at some of the considerations adapted to encourage and incite us to invoke Heaven's blessing on our rulers.

1. Civil government is an ordinance of God; and thence we have encouragement to seek his benediction upon it. Although divine revelation, in its



laws and its institutions, has chief reference to our future state, it does not overlook the interests of the present. Taking man as he is, it adapts its instructions to his whole constitution and condition; and either gives general principles of easy application to particular circumstances, or, if need be, extends its precepts into more minute detail. When a Christian understands and exemplifies the duties of the present life, and, among them, those which arise from his relation to civil government, then his religion is adorned and clothed with power. If he forget or neglect them, if evil passions, or impatience of restraint, or party spirit, or misconception of his duty, prompt him to transgress, Christianity is dishonored, its spirit misinterpreted, and its practical influence checked. Hence, in the epistle to the Romans, Paul labors to enforce the claims of civil government to our reverent allegiance, by setting forth the dignity of its character as a divine institution. "Let every soul be subject unto the higher powers; for there is no power but of God, and they that resist shall receive to themselves condemnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for *conscience* sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their due, tribute to whom tribute is due, fear to whom fear, custom to whom custom, honor to whom honor."

While the claims of civil government to our heartfelt regard are thus urged, from its dignity as a divine ordinance, let it be observed that no *particular form* of government is enjoined. This must be left to human reason, guided by the dictation of circumstances. God has not wasted the noble gift of inspiration, upon subjects which lie entirely within the province of reason. The form of government that is best suited to one age and nation, may be ill adapted to another. Of all forms on earth, a republic is the worst for an ignorant people, whether their disposition be indolent or impetuous. In such a case, a republic is but another name for anarchy. But be that as it may, the divine right of kings finds no support here or elsewhere in the Bible. Indeed, a monarchy is represented as an affliction, rather than as a benefit. Before its introduction among the Israelites, they were governed by patriarchs or judges, to whom they yielded respect and obedience. When they wished to have a change of their constitution, and demanded a king, Samuel, who then presided over them, warned them of the evils of tyranny. "This," said he, "shall be the manner of your king that shall reign over you. He will take your sons and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots. And he will appoint captains over thousands, and captains over fifties, and will set them to sow his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and cooks, and bakers. And he will take your fields and vineyards, and your olive-yards, even the best of them, and give them to his servants. He will take the tenth of your seed, and the tenth of your sheep, and ye shall be his servants. And ye shall cry out in that day, because of the king, which ye shall have chosen you. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king.—And Samuel rehearsed their words before the Lord; and the Lord said to Samuel, hearken to their voice, and make them a king." Thus it is plain, that at the introduction of monarchy among the Hebrews, it was not viewed as an institution of God's appointment, but only permitted by him, in accordance with the wishes of the people. Thence, the principle we have stated is obvious, that although civil government itself is a divine ordinance, yet no particular form can claim that pre-eminence. When St. Paul therefore says, "the powers that be are ordained of God," he is not speaking of individuals or forms of administration, but means to say that in every coun-

try *civil government*, wherever it may be vested, is agreeable to the original and wise design of Jehovah, who formed mankind for society, and so disposed them, as to render order and government necessary.

Can any one who studies the scriptures doubt this, or respect for a moment the interpretation which princes, and priests, in different ages, have sought to palm upon the world, teaching that it is treason against heaven, to insist that a bad government should be reformed, or to question the authority of aristocrats and despots to make their own will the law? If so, let this passage from the epistle to the Romans be applied to Nero, the Roman Emperor. Would Paul have said, "He is the minister of God to thee for good—he beareth not the sword in vain?" The idea would be absurd.

Evidently, then, we are to yield to civil government, as such, the regard that is due to a divine ordinance; and viewed, in this light, it becomes us most earnestly to pray for its success; that our rulers may be men who love order, truth, virtue, and the general weal; that they may be enlightened to discern the course of duty, and enabled to pursue it firmly; that they may not be intimidated by threats, nor bribed by rewards, nor swayed by unworthy motives; that they may take enlarged, not partial views of the interests of the nation; that, being disposed to sacrifice personal prejudices at the shrine of the public good, they may promote the grand design for which government hath been constituted, and for which they have been invested with the robes of office.

These are blessings, as great as any that pertain to our happiness on earth; and we have the same encouragement to pray for them, as for favors strictly spiritual. If civil government be an ordinance of God, we have as firm a warrant as possible to approach the throne of God with boldness, to seek his special favor toward it. Let us remember that its sacred character, will not prevent it from becoming a curse, unless, in all its operations, the guidance of the Almighty be vouchsafed. The preaching of the gospel is his own ordinance; but what avails the genius, and eloquence, and zeal, of an apostle, without the efficient agency of Jehovah? And certainly, if *truth* will not have free course, unless God give it energy, civil government will do no good, unless he rule our rulers, counsel our counsellors, and teach our senators wisdom. And this he will do, if he be sought unto for this very thing. "If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

2. The influence of rulers upon public opinion is a strong incentive for us to intercede in their behalf. 'Tis true, in this country, every one glories in his perfect freedom of opinion. 'Tis true that here no man can authoritatively dictate a political or religious creed. But yet one of the strong pillars of government is that principle of our nature, which leads us to pay respect to those who wear the badges of civil power. Hence their examples are very influential. Hence their sins are contagious. Although they may not work a change in the political sentiments of the people, allowing that in their official duties they are governed by the wishes of their constituents, yet in every thing for which they are not responsible to their fellow-men, their influence is incalculable. And as to their moral sentiments and habits, they are beyond human control; and, in respect to these, an influence, mighty in its action, comes down from them, to millions of our countrymen. Their talents, their patriotism, their fidelity, the pomp, and circumstance, and brilliancy of official life, all tend to take away the deformity of their sins, and even to give them a lustre that will make them fashionable. To many eyes, vice loses somewhat of its hideous mien, when clad in robes of state; and many who would shrink away from the monster, when seen in its nakedness, can approach and do it honor, when it stands adorned in high places.

Now we know, that, in our land, every thing depends upon the state of public opinion. Let this be sound, and we need fear no terrors from without, nor scarcely any evil from within. Then the whole system will be fair and flourishing. But there can be no folly more consummate, than to expect per-

manent national happiness, without the prevalence of religious principle throughout all ranks of the community. This truth our revered Washington hath taught us most eloquently, in his farewell address to the people of the United States. They are words worthy of being engraved on monuments of ever-during brass, so that our children, and our children's children, might learn them, and imbibe their spirit. After having declared, that "of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports," he adds,—“let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education, on minds of a peculiar structure, reason and experience, both forbid us to expect that national morality, can prevail in exclusion of religious principle.”

If this be so, and if it be true that the moral character of our rulers affects, to an incalculable extent, the strength of these great props of the republic, how earnestly and mildly should our prayers ascend to heaven, that a renovating and sanctifying influence may come upon our men in power, that they may shed around them the light of a good example, and take such measures as shall be approved by the ruler of the universe, and promote the well-being of the nation.

3. Another reason to urge us to intercede for our rulers is the temptations and difficulties with which they are surrounded. Of the extent of these, probably few are aware, who have not gained knowledge by experience. It is obvious, however, that from the moment a man becomes a candidate for an important public office, he is placed in circumstances which tend to blunt his moral sensibilities. He finds, that by his opponents, his name is reproached, his character vilified, "all his faults observed, set in a note book, learned and conned by rote," exaggerated and emblazoned, all his virtues depreciated and set at nought, his words misinterpreted, and the actions of his life, whether public or private, grossly misrepresented. From another class, he hears only the voice of praise. They blow aloud the trumpet of his fame; attribute to him excellencies which he never possessed, and, by their magic touch, transform his vices into virtues. Every one knows, that as great a blessing as is the freedom of the press, it is among us most sadly abused; that it does degenerate into licentiousness; and that it is impossible for an honest simple-minded man, to know what degree of confidence to place in assertions publicly made respecting a public character, the efforts unduly to exalt or degrade are so frequent and so earnest.

Now, it is easy to see that any one placed in such circumstances, must be almost superhuman, to resist, successfully, the influences which tend to make his heart callous against the legitimate effect of blame or praise. Viewing the one as the offspring of malignity, and the other of party attachment, they exert no salutary influence on his moral feelings; for the one is not the penalty for doing ill, nor the other the reward for doing well. In such a state of things, the motives to uprightness and simplicity of aim are not furnished. The motives to chicanery and intrigue are far stronger. And nothing but the power of religion, or of motives drawn from the government of God, can save a man who commences such a course, from sinking into the most dreadful moral insensibility; a state in which the conscience becomes seared, and the heart becomes proof against the appeals of truth.

4. A fourth argument in favor of praying specially for our rulers, is the influence exerted thereby on our own feelings. They hold to each of us most important relations, and from these relations mutual duties arise. Each one of us is *bound* to feel an interest in the affairs of government, because we are citizens, and thence have solemn responsibilities to sustain. And in order that we may not err through *ignorance*, it becomes us to inform our minds respecting the nature of our duties, and the manner in which they are to be performed. And, lest we err through *prejudice* or *passion*, it becomes us vigilantly to guard our hearts, and to cherish a spirit of prayer, that our feelings may be properly chastened and controlled. He who takes no interest at all in the



civil affairs of his country, sadly fails in the discharge of his relative duties; but he who is so absorbed in them, that the character of the Christian becomes merged in that of a mere politician, errs still more egregiously. And as in the election of a ruler, every one exercises some preference among various candidates, there is great danger, in case the man of our choice should not succeed, of our cherishing towards another unkind and unchristian feelings, and of our violating the command, "Thou shalt not speak evil of the ruler of thy people."

What a striking exemplification of a right spirit, did Paul give, when he uttered the quotation from the Mosaic law, which we have just read. Perhaps no man ever more deserved to feel the point of a keen retort, than did Ananias, when from the judgment seat, he commanded the apostle to be smitten on the mouth "contrary to the law." But no sooner was the justly incensed prisoner informed that it was the high priest whom he addressed, than at once he gracefully apologized for the severity of his language, and bowed in heartfelt deference to the official dignity of Israel's chosen ruler.

And what can induce, in us, the exercise of a kindred spirit towards our rulers, so much as special prayer in their behalf? When we contemplate them as men, as fellow-beings, accountable to the same tribunal as ourselves, sustaining immense responsibilities, and exposed to peculiar perils—when we draw near our common sovereign to present their individual interests, and intercede for their present welfare, their usefulness, and their everlasting good,—then, if ever, will our hearts expand with pure Christian charity, our tears will flow over the frailty of human nature, our views will be enlarged and ennobled, and we will feel a cordial sympathy with the generous emotions which glowed in the soul of the chief of the apostles, when he said, "I exhort that first of all, supplications, prayers, and intercessions be made for all that are in authority."

Let us, then, remember that we are united to our rulers in the bond of a common destiny. On their conduct, it depends, in a great degree, whether we shall lead quiet and peaceful lives. Of their sins, we must feel the consequence. If we shall neglect to pray for them, and they shall err fatally, whilst we feel the calamity, we shall have to blame ourselves, for not using the means which God has placed within our reach. Then we may lament in vain, as we cry, "Judgment is far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness;—and judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter."

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## DUTY OF ENTIRE DEVOTION IN CHRISTIANS.

Some there are, and it is cheering to know the number is increasing, whose whole course of daily conduct is a course of devoted activity in the service of God. And something may be found in the conduct of most professing Christians, as a proof that they obey, in part at least, a master which the world acknowledges not. But in how many is it little more than a negative obedience that they yield? An abstaining, simply, from things in which the world indulges? Where is that hastening onward in a steady course of active labor for God, which shows the moving power of a heart swelling with devotion to his service?

The work of conversion seems to have been arrested, and left incomplete. The *heart* may have been savingly affected, but the *actions* have not yet been consecrated. The *body* has not been given a living sacrifice to God. At the fountain something of a change may have taken place; but in the streams which issue from it, the change hardly appears. Of the affections a few only

seem to have received a new direction, while the rest continue to flow on in their former channels; and the man is still moved along by them in the same accustomed courses of worldliness which he has ever pursued.

What, for example, are some of the principal aims at which are directed the pursuits of the men of the world? To provide a sustenance for themselves and their families, securing to them what they shall eat, and what they shall drink, and wherewithal they shall be clothed, both now and in after life, is the chief business and aim of a vast multitude. The aim of numbers more is to secure such a property, and so to deport themselves in their manners, dress and equipage, as to move respectably in the circle in which birth or ambition has placed them. Numbers still aim all their energies at the acquisition of riches for riches' sake.

Wherein now, in these respects, not to speak of the higher aspirings of ambition, or of the lower grovellings of sensuality, do a numerous class of Christians make themselves to differ from the men of the world? Follow some from Monday morning to Saturday night, and what do they apparently labor for and think of, but to secure to themselves honestly a competence of the good things of this world, and to lay up something for their children? Scrutinize others as closely, and you will find their grasp after the things of the world equally constant, that they may meet the varied factitious wants of the higher circle in which they move; their minds being additionally occupied about the etiquette and ceremony of life, so that it may be said of them, as it was of Martha, that they are cumbered about much serving. Others still there are, who, though the apostle has said that such shall fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition, will notwithstanding be rich. I say not but they are all affectionate friends, good neighbors, and honest dealers. I simply ask what do they more than others? Do not even the unregenerate so?

Have I described the manner of life of any who hear me? To such my discourse is directed. I would say to them be no longer half Christians. Suffer your religion no longer to lie dormant, and yourselves to continue on in the beaten path of worldliness, where you learned to walk in the days of your alienation. Carry your religion into the business of life, allowing it to give a new direction to all the branches of your conduct, and pursuits. In doing so you will comply with the requirement of the text; for you will devote yourselves wholly to the active service of God.

And what, more specifically, shall be the new direction of your pursuits? What the great object of life, if it be spent in the service of God? It must be to do the will of God. And what is his will? What do we gather from the whole tenor of the Bible to be the one great wish of his heart, at least in reference to our revolted province of his dominions? For what were our first parents spared the full infliction of the punishment of apostacy, receiving the cheering promise that the seed of the woman shall bruise the serpent's head? For what did that seed, so long foretold in types and shadows, at length appear and give himself up to death? For what was his last most solemn charge given, to preach the gospel to every creature? For what has he so long continued his religion in the world, adding success to every faithful effort for its advancement? It is, that he may bring back the world to its rightful allegiance to its Maker,—that all men may be saved and come to the knowledge of the truth. For this has God spared the world since its first rebellion. For this did the Saviour empty himself of his glories, and bear our sins on the cross. For this is he exalted to be head over all things at the right hand of the Father, wielding the destinies of the universe to subserve his object. In giving ourselves a sacrifice to God, therefore, in such a sense as to enter actively into his service, we know at what to aim. The great object of our life must be that at which he aims. *We must live for the conversion of the world.* Such was the object of the Saviour, and "if any man have not the spirit of Christ, he is none of his."

Think not that I am about to exhort you all to become actually missionaries.



That you should, is not requisite, in order that you may live for the conversion of the world. You can do it, continuing still to occupy all the variety of stations to which God in his providence has allotted you. Among the souls to be saved are your own. And each one in securing his own salvation, does so much towards the conversion of the world. He adds one to the number of such as are saved. But he adds only one. So exalted, it is true, are our individual interests in our own estimation, that it is difficult to look upon ourselves in the humbling attitude of a simple unit, of no more value than any other unit, in the unnumbered millions of God's revolted subjects; and to feel that in returning ourselves alone to his allegiance, we accomplish hardly a noticeable mite of his will. But the nearer we come to this estimate, the nearer are we to the view which God himself takes of us. To ourselves, indeed, our own souls are worth the whole world. But is not the entire population of the earth made up of souls, each one equally dear to itself, and all placed in an even balance by their Creator? *He that leaves the world, having saved himself merely, has done exceedingly little.* This little I may not stop now to exhort you to do. I suppose myself to be addressing Christians, who are already attending to this.

My exhortation is, "Let your light so shine before men, that *others* may see your good works, and glorify your Father which is in heaven." This you can do by *personal religious intercourse*, whether in private, in the Sabbath school, or in the meeting for conference and prayer. He that thus converts one sinner in addition to himself, doubles his effectiveness in the great work of converting the world. He may go on to triple, quadruple, and multiply it indefinitely.

Your influence for the conversion of the world may take other channels, also, than that of personal intercourse. Your *property* may convey it to the souls of men. By property, may he who has it multiply himself in this good work. He may have his substitutes and agents, and he may place them any where. The benevolent societies of our day have provided channels through which, in the form of tracts, Bibles, and missionaries, the private Christian can employ his property to reach the souls of men, in the waste places of our own Zion at home, through the great valley of the West, and among the widely scattered unevangelized nations.

It is a peculiar feature of the present day that the remotest parts of the earth are brought near to us. All the world are virtually neighbors to every private Christian. Inasmuch as he can, by the simplest process, exert an influence, and make himself felt in the remotest heathen tribes. Nor need he have much at his disposal, in order to effect something. The widow's mite will count. In former times, did now and then a Christian shed a tear over the nations sitting in darkness; it was all in vain, and he left them to grope onward, for no benevolent societies then opened to him a way by which he could reach them. Now, who can complain that any part of the earth is beyond his reach? While laboring on his farm, at his trade, or in his profession, may the commonest Christian, by means of a Bible, or a tract, put into the hands of a missionary at his expense, or by means of the words of a missionary himself sent forth by his aid, be conveying the light of salvation to the darkest heathen's heart in the most benighted corner of the earth.

Here also appears the foundation for another form of influence the Christian may exert, the influence of *prayer*. Where means are used, there can prayer be answered. Your petitions offered up here, may be answered in the conversion of souls in the farthest isles of the sea.

Such are some of the ways in which, in devoting yourselves to the service of God, your aims are to be directed to the conversion of the world. And allow me to say that none of them are foreign to the sphere of the obscurest Christian. Not one has been mentioned peculiar to the missionary, or to the minister of the gospel. Of all of them, *the use of property* is the one most appropriate to the tenor of my discourse. This indeed is what is specially intended by the exhortation to give your bodies a living sacrifice to God. It is intended

that where you labor and earn money, you should labor and earn money not for yourselves, but for God, to be expended, so far as practicable, for the conversion of the world. This is much more than to give to him your Sabbaths, or special religious acts, or now and then a particular benevolent effort, or a direct exertion for the conversion of sinners.

The great, every-day, absorbing business of men, is with property. Let this property and its avails be held devoted to God and at his disposal, then will all their actions be indeed given to him. The idea of such a change in the aim of the labors and business of the world, almost reconciles one to its present distracting bustle and all-engrossing cares. One is almost ready to imagine that God has suffered it to go on acquiring its present giddy impetus in the acquisition of property, that he may by and by change its direction, and bring all its force to bear upon the advancement of his kingdom. When this takes place, every Christian, as he goes forth to his daily business, will feel that he is laboring for God. The conversion of the world too he will look upon as a work, in which not missionaries, only, but himself also, has a real concern. He will regard it as his own personal business, in the success of which he is to rejoice, and for the failures of which he is responsible. When such come to be the feelings and conduct of men, the millennium may be considered nigh, even at the door. But while devotion to self and the world prevails, even in the hearts of Christians, when can we expect its approach?

*Rev. Eli Smith.*

#### MEANS OF PROMOTING A MISSIONARY SPIRIT.

How a missionary spirit may be awakened in the whole mass of the Christian community, is perhaps the most interesting and important problem of the present day. That such a universal diffusion of interest does not now prevail, is but too evident. It is shown in the contracted circulation of our missionary periodicals, the thin attendance of our monthly concerts, and the infrequency with which the subject of missions is introduced in common conversation. This want of interest, we believe, flows from want of acquaintance with the condition and prospects of the heathen world and the present state of missions, and a want of deep and thorough notions of Christian obligation. We know we have brethren, who have hitherto felt but little regard for missions; and who, if proper measures were adopted to lead them into more extensive fields of information on the subject, would find their souls kindled into a holy fervor, and their spirits breathing out the inquiry, 'Lord, what wilt thou have me to do?' For such brethren we feel a high esteem; and it is because we desire their advancement in happiness as well as in holiness—it is because we long to see them fulfilling their obligations as Christians, that we here present some remarks for general consideration.

The opinion, we believe, is now a universal one, that in the cause of missions every one has something to do. The work is not all to be left to those who go in person and carry the tidings of salvation to the heathen; for if it is the duty of some to go, it is the duty of others to pay the necessary attention to that part of the business, which is to be transacted at home. Our brethren have voluntarily assumed the toil and self-denial, and have left to us the less arduous work of awakening and cherishing the interest of the community in missions, supplying them with means of subsistence, and finding and furnishing others to go and be partakers of their labors. Now, inasmuch as we have the whole church in Christendom to act upon in effecting these objects, and every man has influence in a circle more or less extended, every man has something to do in the cause of missions.

If it were proper in this place, and the space allotted to this article would admit of it, we might present some of the reasons why every Christian should become personally active, in some way, in so delightful a work. We shall

content ourselves, however, with merely saying that such an engagement seems to us plainly required in the New Testament; and if we can lightly disobey the commands of Christ, we have, to say the least, but feeble evidence that we are Christians. 'If any man love me, he will keep my words.'

The remarks which follow are adapted partly to ministers, and partly to private Christians. For in this matter, no member of the church on earth can say to another, 'I have no need of thee.' There is need of all that can be enlisted—immediate and pressing need. While we sit at rest, the heathen are passing into the eternal world, and their souls, polluted by idolatry and sin, go up to the righteous Judge. We have need of consecrated talent, and of vigorous, energetic effort, that shall find means to send the gospel to every dweller on earth within thirty years—yea, if it were possible, within a single year. And we cannot help believing, if all our church-members would come up to the full amount of their duty, the present generation of the heathen would be the very last that should go down to the tomb, unenlightened and unsaved. Under this view, we feel that no apology is necessary for an attempt to set every man to work. In these suggestions, we hope to point some, who have hitherto burned to do something, though they knew not how to begin, to an appropriate sphere of labor.

I. We would say, then, first of all, that Christians are bound to take an interest in the subject of missions. This suggestion merits such prominence, because it is certain we shall never effect any thing valuable in a cause in which we feel no interest. We find this illustrated in the daily affairs of life; so that it will require here no enlargement. But in order to accomplish this,

II. Our minds must be enlightened on the whole subject. The remark of Judson has often been quoted, that our churches only need information to make them all active in the cause of missions. But, in order to become interested in the subject, we must, by reading and reflection, become acquainted with the condition and destiny of the whole heathen world. It will not do for us to shut our eyes upon the picture, because it is a painful and disgusting one. We must, on the contrary, suffer the exhibition, dreadful as it may be, to supply the imagination with materials for a painting, whose melancholy coloring shall affect the heart, and persuade the understanding to seek out means of alleviation. We must consent, by the aid of missionary journals and letters, and other works setting forth the actual miseries and degradation of the heathen, to yield up our thoughts, for a season, to themes that will fill us with pain and with sympathy. We must go to the poor bamboo cottage, witness the female, destined in providence to soothe and sweeten the woes of mortality, trampled and despised—allowed neither to speak before, nor to eat with her lordly husband—treated like a brute, and kept only during his convenience and pleasure—and at his death, not consoled by the gentle voice of affection and pity, but viewed every where in the light of the most abandoned and vicious—a reputation from which the feeling heart (for there are feeling hearts among heathen females,) is glad to escape even by the torments of the funeral pyre. We must stand by the mother, as she throws her infant son into the Ganges—and see with her his writhings and contortions, as he falls into the jaws of the hungry alligator. We must go to the obscure and wicked rites, which they put in the place of divine worship, and behold the cruel ceremonies of self-torture and penance, by which they hope to propitiate the favor of the gods their own hands have made. We must view the intellectual powers, which are capable of such indescribable and glorious development, trammelled and fettered under a load that cannot be thrown off, shut up in a midnight, which the sun of knowledge has never penetrated; and the mind, mighty though it be, feeble and inefficient, under the unpropitious influences of heathenism, as that of a babe. And after having tracked the poor child of nature through his degraded and miserable life, we must view him as he lies down upon his pile of straw or the cold earth to die. No Christian minister is present to soothe him, no light to shine on his pathway; he plunges into a world, of what sort he knows not. Yea more: we must follow him to the judgment seat, and hear that sentence—



'Without holiness no man shall see the Lord'—and ask ourselves if the heathen *can* be saved? By constant familiarity with the proper sources of information, let us persuade ourselves that these representations are representations of truth, (for they are so;) and let us be always adding to our information on these points. For it would seem as if a heart must be so sluggish that it could hardly be supposed to have life, if such things are not able to move it.

In addition to this information, we shall find our interest essentially advanced, by becoming acquainted with the history of missions—not only those of our own denomination, but *all* missions. Thus we shall gain encouragement in view of all that has been effected, and learn to put a livelier and firmer trust in the Head of the church. We shall also find, in contemplating the sea of misery which is yet to be drained, a perpetual stimulus to increase our activity and energy.

The two considerations thus adduced are, as it were, preparatory considerations. They are designed to place us in a condition, by virtue of which we may exert an influence on others. We will therefore take it for granted, that the Christian, who reads these suggestions, already takes a deep interest in missions, is thoroughly convinced of the need of them, and rejoices in all the good they have achieved. We will suppose, further, that he fervently desires to do all in his power to communicate his interest to others, and to awaken the whole community to feel as deeply as he feels himself.

III. It is the duty of every Christian to consecrate his whole life, in a certain sense, to the missionary cause. By this we do not mean, that we should all take up our march without delay for a foreign land, and depopulate Christendom, that the rest of the world may be converted. This would be exceedingly unphilosophical and unreasonable. Instead of promoting we should thus thwart our own purposes. But we mean that every Christian, in his little sphere, should exert a missionary influence—an influence in favor of missions—that, so far as possible, he should propagate his own ardent feelings, and multiply the number of those, who will pity and pray for the perishing. That such a proposition as this is right, will appear evident to any one who considers that it is only requiring that every Christian should do all in his power for the conversion and salvation of his fellow-men—that he should have so much of the spirit of Jesus as to make him regard souls with a pure and ardent affection—that he should love the cause of Christ well enough, not only to pray for its universal extension, but to labor for it, in any way and every way his circumstances will permit.

If a Christian's life is thus consecrated to the cause, so that he feels himself no longer his own, but God's, he will desire to be acquainted with the ways in which he may most profitably exert himself; or, at least, in which he may exert himself with hope of success.

1. We name first, by attending the monthly concert, and endeavoring to persuade others to attend. If you are a minister, in announcing this meeting upon the Sabbath, you can say a few words calculated to excite the anticipations of the people; and then you will of course feel yourself bound to make some special preparation, that the assembly may not be disappointed. The expenditure of intellect occasioned by seeking out the most moving representations to awaken a missionary feeling is a noble expenditure. It is the sowing of seed with the certainty of reaping an hundred fold. If you are a private Christian, your presence is required, to show that you give your sanction to the enterprize. It is very certain, too, that a full attendance usually adds much to the interest of all our meetings. If from three to four thousand persons would attend our monthly concerts uniformly, (and this is the average attendance at the Sandwich islands,) what spirit would be added to our addresses, and what fervency to our prayers, and what music to our songs, and what fire to our efforts!

2. We may increase a missionary spirit in the community by conversation. In our visits and calls, especially among Christians, we can often find an opportunity, or make one, to introduce the subject without palpable abruptness. In one place we shall perhaps find an engraving of some missionary framed and

suspended in a sightly place ; in another, will be a child of the family named in memory of an apostle to the heathen ; in a third, we shall find a volume of a missionary periodical, or the life of Mrs. Judson or Harriet Newell, or of Pearce or Fisk or Parsons. These things, and a multitude more which could be named, will all serve us for a text, from which we may preach to Christians concerning their obligations to the heathen. In a conversation of a few moments, thus introduced, a flame may be kindled up, that shall never grow dim, an interest awakened, that shall never be destroyed. And in the world of glory, who knows but a whole nation of redeemed sinners may be able to trace back their salvation, mediately, to that private conversation ? It would be no more strange than are the ways in which God often brings about the accomplishment of his purposes.

3. This interest may be propagated by enlisting the feelings of children in the cause. It is often said, and with the best of reasons too, that the impressions made in childhood are not soon obliterated. Now in urging the subject upon the middle-aged or those more advanced in life, we might perhaps sometimes find prejudices and objections in our way. But if we begin with children, we can make them as it were missionaries, at least in feeling, in their very cradles. They can be abundantly interested, whether we find them at home or in the Sabbath or common school, by the manifold stories touching the condition of children, who live far away from the blessings of the gospel. Thus their earliest feelings may be enlisted in favor of missions. We remember a lady who took occasion, one day in her little school, after reading the sixteenth chapter of Mark at daily worship, to remark on Christ's last command to his apostles. The effect was electrical. The children, babes as they were, wondered that so plain a command had been in the Bible eighteen hundred years, and no more interest had been taken by Christians in fulfilling it. A missionary box was at once proposed. That afternoon saw many a lisping babe, bringing the "two mites," which in the sight of God were of great price. The same lady, while spending some weeks in teaching a school on a small island, with no minister and a population of about a hundred inhabitants, contrived in her family visits to awaken such a feeling in favor of missions, that the people were impatient, during her temporary absence, to have her come again and "tell them about the missionaries." If we are willing to labor for God, we shall find abundant opportunities. These powers of speech were given us to be employed in promoting the divine praise. Let us not then neglect to accomplish by them the specific end for which they were bestowed.

4. Another means of propagating a missionary spirit is the diffusion of *missionary* tracts. We all know how much good has been done, how many hundreds have been converted, by the distribution of *religious* tracts. And it is perhaps to be wondered that the agency of the press and the system of tract-circulation have been no more widely used for the purpose of summoning into action in behalf of missions all the energies of the churches. Ministers are often travelling from place to place, or, at least, visiting in their own parishes ; and so are students of divinity, teachers of schools and a multitude of more private Christians abroad, either for health or business. How easy now it would be for all these persons to take with them a bundle of missionary tracts, appealing to the conscience and, in an eloquence that cannot be resisted, calling upon men, as they love the Saviour, to give both prayers and alms and their own services, that the tidings of salvation might be carried to the perishing ! How soon would the distribution of such tracts awaken a universal missionary interest, and hasten the day of the gospel's triumph ! How delightful would be the emotions of the distributor, sowing the good seed of the kingdom, with the certainty that the influence he was exerting would not be temporary, but permanent ; not confined to an individual or a family, but, in its own legitimate nature, looking abroad over all the families of the earth !

5. One suggestion further is added, exclusively for ministers. Our brethren who have gone to the heathen have solemnly urged us to preach missionary sermons at least three or four times in the year, and thus make up, in a degree,



for their absence. The hint is worth taking, as well for its own sake, as for the sake of those who have suggested it. It may be added, the nature of some sermons is such that an inference in respect to the present condition of the heathen or the obligation of Christians to send them the gospel, would be perfectly appropriate, and, perhaps, productive of lasting effects. "Blessed are those that sow beside all waters."

In addition to these remarks, it may be said, the more we meditate and pray over this subject ourselves, the greater will be the influence we shall have over others. Is it true, that a missionary spirit universally diffused is desirable? Is it true that such a diffusion seems absolutely necessary to the early evangelization of the heathen world? Is it true that every Christian has power and opportunity to do something in promoting it? And shall any one sit still? So did not our Saviour—so did not the apostles. If we have their spirit, we shall imitate their conduct. If we *sincerely* desire the conversion of the world, we shall rejoice to have any thing pointed out to us, which we can do to hasten it; and as soon as a practicable course is shown, we shall enter upon it. "If ye love me, keep my commandments." "As ye would that men should do to you, do ye even so to them."

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#### CHRISTIAN PURITY.

Roll on, roll on, in rapid flight,  
Ye swift revolving years,  
And end this dark and dismal night  
Of sorrows, toils and fears.  
The Christian in his spirit burns  
To see you pass away:  
Roll on, roll on, ye hasty years,  
And bring the wished-for day.

Weary and worn with constant strife  
Against the powers within,  
Still panting for the heavenly life,  
And still so prone to sin;  
Fainting and sad, our spirits turn  
O Lamb of God, to thee:  
Roll on, roll on, ye hasty years,  
And bring us purity.

It is not in the joys of time  
To fill our warm desires;  
The spirit, drawn by things sublime,  
To holier hopes aspires.  
Clothed in the likeness of our God,  
We shall be wholly blest:  
Roll on, roll on, ye hasty years,  
And bring that happy rest.

Oh then how sweet our life will seem—  
A life of holy peace—  
A Saviour's praise, our daily theme—  
To do his will, our bliss.  
That hope, like the fair morning star,  
Now cheers us on our way:  
Roll on, roll on, ye hasty years,  
And bring the perfect day.

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#### THE DUTY OF REALIZING ETERNITY.

DID "ETERNAL LIFE" suggest to us only the bare idea of living forever in an unknown world, it would deserve more attention than is usually given to heaven or hell. "The life that now is," is such an evanescent vapor, that "everlasting life," however deeply veiled as to its place or employments, is a contrast which ought to arrest and rivet supreme attention. The bare fact of immortality is fraught with instruction and warning. It has a commanding character, independent of its revealed character. For, as life involves thought and feeling, and action; an eternity of thinking, an eternity of feeling, an eternity of acting, is a solemn consideration! It could not be weighed without profit. Who would not be improved, both in character and spirit, by arguing thus:—"I must *think* forever: would an eternal train of my usual thoughts

be either worthy of me, or useful to me? I must *feel* forever: would an eternal reign of my present spirit and desires please me? I must *act* forever: would an eternal course of my habitual conduct bring happiness, or even bear reflection?"

We could not bring our tastes and tempers to this test, without improving both. The moment we realize an eternity of any vice or folly, we are shocked. To be eternally passionate, or eternally sensual, or eternally covetous, or eternally capricious, is a state of being which must be appalling and repulsive, even to the victims of these vices. Thus, independent of all the light shed upon immortality by the gospel, immortality itself sheds strong and steady lights upon our personal interests and relative duties. Life involves, also, society, intercourse and their natural results. Would, then, an eternity of the terms and temper of our present domestic and social life be altogether agreeable to us? Should we like to "live forever," just as we now "live together" at home? Would an eternity of our present feelings towards certain persons be either creditable or useful to us? Should we be quite satisfied to obtain and deserve forever no more respect than we now enjoy? Would an immortality of our present relative condition please us? Here, again, by realizing an eternity of social life, we catch glimpses both of duty and interest, which compel "great searchings of heart," and suggest many valuable improvements of character.

It would, then, be equally unwise and criminal, not to realize even a veiled eternity. It would be both moral and mental weakness not to judge of our present character and pursuits—of our present spirit and habits—by their fitness and likelihood to please and profit us in a "world without end." What attention, then is due to an unveiled and illuminated immortality; and, what an influence it might have over us, if habitually realized as it is revealed? It comes before us in the gospel, as everlasting happiness in heaven, or as everlasting misery in hell; as an eternity in the presence of God, and in the fellowship of all the godlike spirits in the universe; or, as an eternity in the presence of "the devil and his angels," and in the society of all the impious and impure. Extremes, thus infinite and endless, deserve all the attention which law or gospel demands for them. Habitual remembrance of them would be imperative duty, if neither law nor gospel enforced it. Such an eternity makes many laws for itself. It is *itself* a law, and felt to be so when it is realized. For as Sinai awed the thousands of Israel, by its solemn aspect, long before the trumpet sounded, so the very aspect of eternal bliss or wo appeals to the understanding and the conscience by its own solemnity.

Now we blame, as well as pity, those who banish the consideration of this unveiled immortality. We are thankful that we are not so mentally weak, as to be incapable of reflecting on the things which are "unseen and eternal;" nor so morally infatuated as to be utterly unaffected by them. We had rather lose one of our bodily senses, than be wholly insensible to the glories and solemnity of the world to come. We see clearly, and often feel deeply, that without some just sense of them, there cannot be a due appreciation of the claims of the law or the gospel, nor of the duties of life and godliness. These have all such an express reference to eternity, that if we were to think and act without any pointed reference to it, we durst not give ourselves credit either for believing or for understanding truth and duty.

This is well, so far. It is, however, one thing to be unable or unwilling to forget eternity; and another, to *cultivate* the remembrance of it. We may not evade the prospect, when it is forced upon us by death in the family, or by appeals in the sanctuary; but, do we invite it for its own sake, when there is neither accident nor excitement to constrain our attention? Is the contemplation of "the powers of the world to come," any part of our devotional and meditative habits? We voluntarily and conscientiously *give* some set time to prayer, and to self-examination, and to the study of the great principles of truth and duty. We do not allow our sense of them to depend entirely upon accident or excitement. We require, in order to keep up a good hope through

grace, to examine and review the grounds of hope; and, in order to maintain a good conscience towards God and man, we require to confront conscience, from time to time, with the claims of both. But, do we require, for our own satisfaction and improvement, to set apart some time for the deliberate and distinct consideration of the claims of eternal life? They are, indeed *mixed up* in our minds with the other claims of religion and morality, and give some degree of force to both; but, if they are rather admitted than meditated, rather taken for granted than weighed, we do not give that "good heed" to them which they demand and deserve.

The prospects of eternal life are revealed to us, that we may employ them to counterbalance the pressure of the sufferings and sorrows of "the life which now is." They were habitually employed for this purpose, by those who first believed the gospel which illuminated life and immortality. They did more than calculate that all their trials were working together "for good." They reckoned, also, that their "affliction" was working for them "a far more exceeding and eternal weight of glory." They realized heaven so as to be relieved and refreshed by the anticipations of it. But what, in general, is our resource under suffering and sorrow? Alas! not this direct and distinct reckoning, that they are not "worthy to be compared with the glory which shall be revealed in us;" but, reckoning that good will come out of them, and that we shall see better days "in the land of the living." Better days in the land of the *dead*, are not much desired by us, whilst we have any rational hope of life. I mean—that it is not by them, chiefly, we balance our troubles, whilst death does not seem inevitable nor at hand. There is, in fact, something dearer to us, at present, than heaven. We have no wish to be *soon* there, however much we desire or hope to be found there at last. Accordingly, the hope of glory is not often our chief consolation in the day of calamity.

Now this proves more, than that our personal hope is often low and fluctuating. It proves, also, that we are not very familiar with the objects of future happiness. Indeed, one great cause of that lowness and changeableness of our hope of heaven is, our inattention to heaven itself. It is not often nor minutely contemplated exactly as it is set before us in the gospel. We do not overlook eternal things, but we do not "*look at*" them, one by one, nor as a whole, sufficiently. We have no low nor foolish notions of heaven; but we have many vague, and not a few uninfluential ideas of it. The reason is obvious: we have not taken the same time or care to acquaint ourselves with it, that we have taken to form and mature our acquaintance with the *way* which leads to it. Our knowledge of "the way that leadeth to everlasting life" is not, indeed, perfect; but still it is influential. We prize our deliberate views and convictions of the glory and grace of the atonement: we can make something of them, and sometimes *much*, in the day of trouble; and they *tell* well upon our character and spirit, even in the day of our prosperity. So does our general idea of heaven; but not so the *details* of our knowledge of it: they have not much influence. How could they? The greater part of them have no fixed nor definite character or form in our minds. Were our views of the doctrines of grace as vague as many of our opinions about glory are, we should feel ashamed of ourselves, and be far more uncomfortable than we are now.

Whatever scrutiny or remonstrance breathe in these remarks, is not un-called for by the usual state of our minds. Slight views of eternal life, are one great cause of our slight hold on the hope of salvation. A deeper acquaintance with immortality, in all its revealed forms, would compel us to take and keep a firmer grasp of the cross. Were we daily "looking for the mercy of our Lord Jesus Christ *unto eternal life*," as well as unto a holy and tranquil life, both our faith and prayers would breathe another spirit than they usually do; and thus we should soon have no occasion for the common complaint, that our hope of heaven is too weak to weigh much against the trials of life. Let eternity dictate the *measure of faith* in Christ which its own solemnity deserves; and this will lead to such solid, and to such steady resting upon the Rock of Ages, that we shall soon have a hope so full of immortality, that, like



the first believers, we shall be able to counterbalance the things which are seen and temporal, by the things which are unseen and eternal. And, surely, if the martyrs could do so, we well may, under our lighter afflictions. It is, therefore, our own interest to acquire such a hold upon heaven, as shall really be of *use* to us in the time of trouble. Nothing aggravates trouble so much as a dark cloud on our eternal prospects. We have need of all our time and strength for the due exercise of patience and resignation in the evil day, instead of having to clear up, then, the agitating question of personal safety. Let us not, therefore, believe the gospel so vaguely and vapidly now, nor obey the law so partially now, that when the dark side of the pillar of time turns upon us, the dark side of the pillar of eternity should turn upon us too. There is no occasion for such a conjunction as the fear of "the blackness of darkness" blending with the clouds of temporal calamity.

[*R. Philip.*]

### THE FAREWELLS OF EARTH.

I stood on a bright and sunny shore,  
 By the side of the swelling wave,  
 And with heaving thoughts, that I could not tell,  
 The hand of parting gave.  
 As the ship on the beauteous flood rode high,  
 Fast and free the tear-drops fell;  
 And I checked and smothered many a sigh,  
 As we breathed the word *Farewell!*

To the altar of friendship's hallowed vows,  
 Where spirit with spirit had blended,  
 I came to fulfil the holy trust—  
 But one had from earth ascended!  
 The memory of the voice I loved  
 Came back, like a funeral knell;  
 And every relic that spoke him gone,  
 Seemed to utter the sad *Farewell!*

To the temple of God I ran in haste,  
 To be soothed by holy prayer;  
 But where is the shepherd who led my youth?  
 Affliction met me there.  
 To another I look for words of peace—  
 To another my griefs I must tell—  
 Another must watch o'er my waywardness—  
 To *my own* I have said *Farewell!*

So this life is full of scenes of wo—  
 So our fairest joys depart;  
 And the hour that follows the brightest we know,  
 Is the hour that breaks the heart.  
 'Tis the chastisement our Father sends:  
 Shall our spirits then rebel?  
 Oh rather to all the joys of earth  
 We would say a last *Farewell!*

They are lost to us—but to other spheres,  
 Like ministering angels fled—  
 They are gone to finish their Master's will,  
 And a holy light to shed.  
 And when, one by one, in the world above,  
 The saints are all gathered to dwell,  
 With a heavenly joy we shall greet each friend,  
 And forget the word *Farewell!*

## LITERARY NOTICES.

MEMOIRS OF THE LATE MRS. SUSAN HUNTINGTON, *of Boston, Mass.* By B. B. WISNER, *Pastor of the Old South Church in Boston.* Fourth edition, with an introductory essay, and a poem by JAMES MONTGOMERY. Boston, 1833: Crocker & Brewster. pp. 360, 12mo.

The present work was first published in the year 1826. Since that time, three editions, of 2000 copies each, have been issued in this country, and several editions in Glasgow and Edinburgh. In a "series of select Christian authors," with introductory essays by distinguished writers, now in a course of publication in Glasgow, the memoirs of Mrs. Huntington have long had place. The present copy contains the introductory essay of the poet Montgomery, as published in the Scottish series. It is a beautiful development of the idea, that the influence of men lives after them. The memoir is as delightful as ever—showing all the characteristics of a heart fixed on heaven. It has now, for several years, been a balm of consolation to the tried Christian, a light to cheer in the vale of sorrow, a sunbeam, that has brought the bow of peace, even on the storm-cloud of manifold affliction and temptation. It is a delightful circumstance in the history of inter-national communion, that Scotland has sent to America the holy and blessed record of Isabella Campbell, and America has been permitted to reciprocate the favor by giving to Scotland the memoir of Mrs. Huntington. They were sister-spirits—refined alike in the furnace of affliction. Alike, they 'glorified God in the fires,' and found the 'exceeding great and precious promises' of the divine word a sufficient support. Although neither of them had thirsted for such a reputation as they have gained—perhaps never suspected they should live in the memory, even, of more than a few dear friends—their hallowed influence is destined, we doubt not, to continue its operations till the end of time.

There are four prominent characteristics of Mrs. Huntington, as developed in the memoir. The first is an exceeding tenderness of heart. Her dispositions were mild and kind and affectionate. She seems to have been, in character, much like 'the disciple whom Jesus loved.' The second is an earnest desire for conformity to God. She was, in every sense of the word, an eminent Christian. The blessed savor of holiness pervaded all her life. And yet her attainments only made her more anxious to press on for some point of advancement in grace yet higher. The third characteristic is humility. She was a lovely transcript of the meekness and lowliness of Jesus. And she even hailed affliction with joy, in the hope

that it might lead her to lie still lower in the dust before God. A fourth characteristic is submission in suffering. This was her grand excellence through life. She believed affliction, of which there was ministered to her a most full and bitter cup, though her days were few, the instrument designed by her Father for the purification and sanctification of his people. And, as if to prove that she had not misjudged, she requested that her funeral sermon might be preached from the text, 'All things work together for good to them that love God.' The extensive knowledge of the work cannot fail to promote growth in pious affections.

ETERNITY REALIZED; *or, a guide to the thoughtful.* By ROBERT PHILIP, of Maberly Chapel. Boston: Perkins & Marvin, 1833. pp. 194, 12mo.

We do not remember to have seen, for a long time, a more charming work than this. The author has selected for his motto, on the title-page, 'I have been dwelling on the sides of eternity'—and truly he gives living testimony of it—not that a dark, heavy melancholy rests upon his thoughts; but the sweet, peaceful, heavenly tranquillity which always springs from the devout meditations of a holy soul. The work is a genuine exemplification of 'religion at home.' The extract we have made on a former page will serve to give some slight idea of its character. The table of contents promises a rich spiritual feast. It is as follows:—

Duty of realizing eternity—Possibility of realizing eternity—Excuses for not realizing eternity—Nominal Faith, from not realizing eternity—Spiritual declension from not realizing eternity—Faith, believing unto eternal life—Eternity realized in the sanctuary—Eternity realized at the sacrament—Eternity realized at home—Christ, the glory of eternity.

GURNEY'S PORTABLE EVIDENCE OF CHRISTIANITY; *with an Introductory Essay,* by PRESIDENT WAYLAND. Boston, James Loring, 1833. pp. 220, 16mo.

The title of this work owes its origin to the following remark of Dr. Chalmers: "Every man who reads the Bible with attention, and observes the value and excellence of the book—every man who compares what it says of mankind with his own experience, and marks the fitness of its mighty scheme of doctrine to his own spiritual need as a sinner in the sight of God—is furnished with practical proof of the divine origin of our religion. I love this evidence; I call it the PORTABLE evidence of Christianity." The book is divided into two parts. 1. The evidences of the Christian religion, as

deducible from the character and contents of the Bible, taken by itself. 2. The evidences deducible from a comparison of the Bible with human experience, and human necessities. There seems to be less of the air of controversialism and defiance in the work, than is usually met with in those on the same subject. The common design of books on the evidences seems to be to convince unbelievers. The present rather leads the believer into a train of meditation on the character of the evidences of his faith. The less easily remembered historical testimonies are here omitted; and the internal evidences are so treated, as to enable any man, who will consent to read and to *think*, "to give a reason of the hope that is in him." The introductory essay is strongly marked by the style and mental habits of the author. It contains an analysis of the work, and many valuable remarks on the necessity of *thought*, in the study of this, as of all other works.

JOHN FOSTER, ON DECISION OF CHARACTER. Fifth American, from the eighth London edition. Boston: James Loring, 1833. pp. 311, 16mo.

This volume contains all the essays of Mr. Foster, which are so deservedly popular wherever the English language is spoken. They are on the following subjects: On a man's writing memoirs of himself—on decision of character—on the application of the epithet romantic—on some of the causes by which evangelical religion has been rendered less acceptable to persons of cultivated taste. If we had time and space, we should gladly present our readers, who happen to be unacquainted with this work, a full abstract of all the essays. But even the fullest summary would be meagre. Such is the character of Foster's style and such his mode of writing, that waste words are not to be found. Every sentence and every word has its place, and the omission of a single one would produce an evident chasm in the treatment of the subject. Hence we could scarcely give an adequate notion of the work, without making very large extracts. The last of the essays, although less talked of than the third, we have always regarded as on one of the most important themes that can be discussed at the present day. It seems peculiarly desirable that ministers should thoroughly understand and fully appreciate this subject. It would add vastly to their usefulness in society and to the prosperity of the church of God. We long for the day when such an essay shall work its legitimate effect on our rising ministry. The publisher is worthy of all praise

for giving to the community so neat and compact an edition of so rich a production.

ELLMER CASTLE, a *Roman Catholic Story of the Nineteenth Century*. Boston: James Loring, 1833. pp. 226, 16mo.

The prevalence of Roman Catholicism in some of our states, renders it highly proper that all reasonable efforts should be made to instruct children and youth in the character and claims of that system. It should be known how wickedly the priesthood withhold the Bible from the common people, and preach in favor of the traditions and commandments of men. The little book now before us holds up this subject to view in an alarming light. It is written in the shape of familiar history, after the manner of Father Clement; so that many, who would not read a set refutation of the system of the Roman Catholic church, may here see the baseness of that system; and while attracted by the beauty of the fiction, become imbued with a knowledge and love of truth.

MISSIONARY SERMONS AND ADDRESSES, by ELI SMITH, *Missionary to Syria*. Boston: Perkins & Marvin, pp. 229.

The Researches in Armenia, by Mr. Smith, published the last winter, are already favorably known to our readers. The little volume now cited is his farewell tribute to the land of his fathers, having been issued from the press, since he left our shores on his return to Asia. The style is plain and easy; the argument, sound; the practical remarks, weighty. As these discourses treat of a subject dear to the writer's heart, and concerning which he has, to some extent, personal experience, they cannot but be viewed as valuable. We sincerely wish the volume a wide circulation; so that our brother, though far away, may still be sowing among us a seed, which shall bear a hundred fold in the missionary cause.

MEMOIR OF MRS. MALCOM, *reprinted from the American Baptist Magazine, with additions*. Boston: John Putnam, 1833. pp. 52, 12mo.

The following advertisement of the publisher is sufficiently explanatory of the work:

"The frequent call (which could not be gratified,) for that number of the Magazine from which most of the following pages are extracted, induced the publisher to put it to press again in this form, with the author's consent. The publisher cherishes a confident belief, that wherever this brief but interesting sketch may come, it will, if properly read, impart a blessing."



# MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

## Burma.

REV. MR. MASON'S JOURNAL.

TAVOY.

[Continued from p. 356.]

### CATHOLICISM AMONG THE KARENS.

Oct. 10, 1832.—To ascertain the opinions or traditions of the Karens in relation to the creation, formed a prominent object in my inquiries, on first going into the jungle with bro. Boardman.

From their own confessions, however, they had no ideas on the subject before the introduction of Christianity. Daw H'pa, with a few others, having arrived to-day, I have been conversing with him since worship on the subject. He advances a new idea. "When I was a boy," he says, "my father told me that many years ago, a white foreign merchant was wrecked in Ben creek (the Tenasserim,) who told the Karens that after him would come great numbers of white men, who would instruct them in the knowledge of the God that created the heavens and the earth." I am disposed to think that such things, and whatever else among this people has any reference to the truth, ought to be traced to the Portuguese, whose merchants were scattered over all India two centuries ago, with the idea that their priests would soon Christianize the whole of its inhabitants; and, beyond all doubt, they made neither few nor unsuccessful efforts, if St. Francis de Sales be evidence. While on this subject, I cannot but remark, however, that it is altogether doubtful whether the progress of popery in this part of the world, is equal to the expectations of the Christian public at home. A little common

arithmetic, from the different missionary stations, would be worth a hundred vague or worse than vague statements from the Catholics themselves.

Last season, the priest here reported that he had great numbers of Karen converts at Maulmein, and that he was coming over the mountains to convert them here. One would suppose he was turning the world upside down. Yet, after there has been a Catholic church here from "time immemorial," as the Karens say, they have not yet obtained a single native convert, if the wives of the Portuguese be excepted, who, as a matter of course, go with their husbands; and the whole number in the church, of all descriptions, as a member told me, does not reach twenty.

### KAREN HISTORY.

12. I have been spending the time, since worship, conversing with the Karens on the subject of their history. It appears quite certain that they were originally from the northern provinces, Ya and Maulmein. I am told of several remains of old cities, on the other side of the mountains, which indicate the existence in former times of a more civilized race than themselves, throughout the valley of the Tenasserim, and of which nothing is known, save that war and famine exterminated or banished them. The two different Karen nations, Meet-thos and Meet-h'kyans, are represented to me as anciently living in a constant state of warfare, destroying each other with the bow and arrow. Guns, indeed, were wholly unknown, until within the memory of the present generation; and the Burmans never thought of taxing them until within

twenty years. Some of these statements are strongly corroborated by the language. The names of *book*, an *axe*, *gold*, silver, a Boodhist priest, and of most articles foreign to the jungle, are Taling—indicating that they first became acquainted with these articles among the Talings in the upper provinces, before emigrating hither; while a *gun* and *tax* are Burman, corroborating the idea of their modern introduction. Existing prejudices between the two tribes sufficiently confirm the representation of former animosities. Indeed, they are quite a separate people, with a language indicating a common origin; furnishing us, however, with conclusive evidence, that the Meet-h'kyan is the parent language.

15. Serjeant Beaumont called to-day, stating it to be the wish of a few Europeans here to have preaching regularly on the Sabbath; and on condition of my pledging myself to preach to them, they will build a chapel for worship. As I expect to be away from town most of this season, I could promise them regular service only when a new missionary arrives.

#### BURMAN DOMESTIC MISSIONS.

*Ya-La.* 24. To avoid a walk of two or three miles through a paddy field exposed to the scorching sun, Moug Shwa Moug and myself sought a passage by water up to Ka-myau-gen; but found difficulty in obtaining a canoe, when two priests, who were going up the river with two or three followers, readily gave us a passage. In conversation, they seemed altogether disposed to keep on terms with me, and said, we have read your books and like them. Our religions are nearly alike; only a little different. "Yes," said one of their followers, "your religion is opposed to ignorance, and forbids the indulgence of anger and lust—so does ours." I suggested the way of salvation as a point of difference; and as they were silent, I mentioned also the worship of idols. "What," exclaimed one of them, "shall we not worship the excellent god Gaudama? Are we to abandon the religion of our ancestors?"

They were going to several villages, which were named, on the river above, as they expressed themselves, "to teach and to preach." The domestic missionary system is no new thing among the Burmans. The priests scatter themselves through the villages in the dry season to give instruction wherever it is desired,

and receive offerings wherever they can be obtained; while any village, able to build a temporary residence for the priest and willing to support him during the rains, secures him as a teacher for the children.

25. To day we visited Kyouk-h'tsen, where there is a kyoung, but the priest was absent. Two or three novices, with several of the villagers, paid good attention; and in going out of the village we were called back to a private house, where an audience of twelve or fourteen soon collected. One man expressed himself deeply interested in our doctrine, and promised to call on me in town. The next village we found to be a Taling settlement. The inhabitants all understood Burman, however, though they cannot read it; and listened to the truth with interesting attention.

26. We walked down the sea shore five or six miles to-day to Mau-yut, where we found eight or ten men engaged in building a schooner, and a couple of priests going to Maulmein, who had put in here for fresh water. They gave us little encouragement.

29. Visited to-day Pan-da-en. At the kyoung here, we found six Siamese priests, who are professedly on a pilgrimage to the great pagoda in Rangoon. They were busily employed in writing Siamese Pali, which they did with great ease and rapidity, although the character is a very difficult one, being formed of angular lines, after the manner of the smaller German text hand. We also met with a priest from another village, who had been collecting several bunches of thorny shrubs that grow here, which he was about to boil in water to make a wash for a young priest, who had lost the use of his legs; concluding, as he did, that thorn *water* must possess some of those stimulating qualities for which thorns are so famous. They were much more ready to converse on any subject than on that of religion, and ready to acquiesce in any thing, rather than agitate the subject.

Before we took leave, a boy announced dinner, by prostrating himself with clasped hands three times, repeating doggerel rhymes.

30. After distributing tracts in Mougma-gan, this morning I returned to the city with Mrs. Mason, whose health is much improved by several weeks residence on the sea shore.

Before night, Moug Tset-kyee arrived from the south, with several boys who wish to enter the boarding school. The operations of this school, as has been pre-

viously stated, we have been compelled to suspend, for want of some one to conduct it; so the boys will have to be sent back.

The eldest, a boy of fifteen or sixteen, asks for baptism. Moug Tset-kyee has some interesting things to say of a few persons in his neighborhood; but as I intend visiting that region in the course of the season, I shall be better able to judge than how far his hopes are well founded.

#### "GOOD MEN."

31. Having a day to spend in the city, making some preparations for visiting the villages on the N. W., I went out in the morning with Moug Shwa Moug to one of the kyongs, where we spent two or three hours. While discoursing with the priest, two or three "good men" came in. They are an order thus denominated, who are inferior in sanctity to priests, but more holy than common men.

The priests vow to observe *ten* laws, the "good men," *eight*, and the common people, *five*.

These "good men" are universally more virulent in their opposition to the gospel, than the priests themselves, and the principal man in the company, with whom we are well acquainted, was so intemperate in his opposition that the old priest checked him several times and bade him listen. They finally, however, got into so warm a dispute among themselves in relation to the doctrines of Christianity, that they would not listen to us at all; although, as in the case of many disputations, the truth was on neither side. The disputation was closed by these "holy men" performing the ceremonies for which they came; each, making the priest a trifling offering of flowers, prostrated himself, and prayed that great blessings might follow the offering; to which the priest responded his best wishes, and recited in chorus a favorite Pali verse:

"To God, on truth and wisdom staid,  
Be offerings and worship paid."

They next repeated the eight laws by which they bind themselves; and after praying that they might be enabled to observe them this day, they went to a neighboring zayat, to occupy themselves in reading and copying the sacred books.

#### BURIED RUINS.

Nov. 1. H'tsen-ma-nut.—In coming up the river to day, I observed, where the current is wearing down the east bank about five miles above the city, a layer

of drift wood a foot thick, ten or fifteen feet below the surface of the earth, which indicates that these immense paddy fields, which produce the chief support of the inhabitants, are formed by depositions from the river. The tide being against us, our progress was exceedingly slow, and gave me an opportunity to observe the banks more minutely than I had heretofore done. A few miles further up, on the west side, a little knoll of bushes almost washed into the river, proved, from the old brick strewn on the shore, to be the remains of a building; and I learned from the boatman, that, according to existing traditions, it was anciently a king's palace. The paddy field above was pointed out to me as the site of Ka-ning-nga, the city where this king reigned; but except the mouldering remains of some brick fortifications that show themselves in the earth, where the stream wears down the bank, not a vestige remains to indicate that man ever dwelt here. I learn from Tavoy history, that three hundred and thirty-eight years ago, (in 1494) this city was the seat of a king, who, with Mergui auxiliaries, was maintaining a constant warfare with his brother for the government, who on his part had obtained assistance from Maulmein.

We had twenty or thirty at worship this evening, who listened attentively; many are at this moment conversing with an air of interest on the Christian religion. I often see such things, but have to regret that here they end. The heart remains untouched.

#### PAGODA, AND LEGENDS OF IT.

2. I have distributed tracts to-day in three of the neighboring villages. In the morning, I went over to a small village located within the walls of the ancient city of Tha-ga-ra, the former capital of a race of kings that reigned over the three kingdoms of Tavoy. According to a history in my possession, this city was not wholly abandoned until about a century ago. The defences are yet quite complete. The head man of the village volunteered his services to show me their famous pagoda, which stands a short distance without the walls, and which has been rather a splendid building, but is fast going to ruins. It is built on a brick basement, which is ascended by thirty steps, on which, around the great pagoda, are other little clusters of small and great, amounting to little short of a hundred. At one angle is an image house, with a full length statue of



Gaudama in a reclining position, and twenty or thirty others in the usual sitting posture—black to nature, time having worn off every vestige of the gilt with which they were doubtless originally adorned. The old man had many wonderful legends to tell in relation to this pagoda, none of which are scarcely worth the recital. Suffice it to say that it was built by a woman, who was originally a fish, nourished by a religious ascetic that supported her by milk, which she drew from his finger ends; and by the prayers of this hermit she obtained several relics of Gaudama from heaven, that are now in this pagoda. Such is a specimen of what is here regarded as truth.

I spent an hour just before dark in the kyoung, where we found a very weak man in the yellow cloth, that acquiesced in every thing that was said against his religion.

I met another just returning, with whom some conversation passed in relation to a sick novice in the kyoung, in the course of which I observed that sickness entered the world in consequence of sin; the priest said, very true; but a zealous youth in the yellow garment exclaimed, a priest has no sin.

[To be continued.]

Siam.

#### REV. MR. JONES' LETTER.

*Bankok, April 4, 1833.*

My dear Sir,

We embarked on board the schooner *Reliance*, bound from Singapore to this place, February 27, about 9 o'clock, P. M. being assured that she would *positively* sail at *daylight* the next morning. We were accompanied on board by Rev. Messrs. Thompson and Abeel. In consequence of the non-arrival of several cases of goods, we did not sail till 3 o'clock, the next P. M.

The passengers and crew were as follows: One Scotchman, four Americans, one Englishman, one Indo-Briton, three Indo-Portuguese, four Chinamen, one Bengalese, two Malabars, three Siamese, and sixteen Malays, and Bugis from various regions—in all thirty-six.

Having light and opposing breezes, we did not reach Tringanu till March 12. After thirty-six hours stay here, we proceeded to Calantan, and Sangora, and finally reached the Bar of Siam on the 20th. As the vessel did not come up the river, we did not arrive till the 25th, and our

goods have not all arrived yet. We found the American sloop of war, *Peacock*, Captain Geisinger, anchored near, and E. Roberts, Esq. U. S. envoy at Bankok, negotiating a treaty of amity and commerce. From each of these gentlemen, and from Dr. Ticknor, the surgeon, we have received kindness which excites our sincere gratitude.

Unite with us, dear sir, in giving thanks to God for having brought us here in safety. I hope an enlargement here is not forgotten.

With kind regards, most truly yours,

JNO. TAYLOR JONES.

Rev. L. Bolles.

#### REV. MR. JONES' JOURNAL.

*Bankok, April, 1833.*

#### RECEPTION BY THE RAJAH.

In my letter of the 4th inst., I mentioned Tringanu. It is the capital of a Malay province on the east side of the peninsula, about 5° 20' N. L. Immediately after anchoring on March 12, the captain and Mr. Hunter, an English merchant, who has resided several years in Siam, went ashore, and made a visit to the Rajah (prince.) During their absence, some natives came on board, and saw Mrs. J. and our little girl. In consequence of their representation, the Rajah requested us to visit him the next day, and bring our little "white-headed white child." We accordingly did so. We know not that a European female ever visited the place before; but we were very hospitably received by the Rajah, and after seeing, and being seen by him, were conducted to see his wives. We were soon surrounded by about 100 females, and the Rajah's sons, small boys wearing large gold bangles, (rings for the wrists and ancles,) and creeses (dirks) with finely wrought and gilded handles.

Coffee, of very excellent flavor was brought us in cups of the finest porcelain, placed on massive silver plates or shallow bowls, sponge cakes, dates, and sweetmeats of great variety, in expensive cut glass, and fruits in abundance. Mrs. J. and the child, especially, excited no small share of curiosity, not merely among persons of quality and the multitude who appeared openly, but also among another multitude, who peeped at us from all the cracks and crevices of the house, (which were not few) and from behind the doors. In illustration of this, the detachment of

a horizontal board, through the pressure of heads placed against it, disclosed at once a long row of faces, apparently much more anxious to see than be seen in that predicament.

The province of Tringanu is said to contain 40,000 inhabitants—all Mohammedans, except a few Chinese. Their attachment to Islamism, however, seems not to be very rigid, or their knowledge of it very great. They are proverbially kind to Europeans, (the Dutch excepted,) and the Rajah expressed a wish to Mr. Hunter that the English Government would take his country under their protection. He is now obliged annually to pay the tribute of a golden tree to the Siamese, whom the Malays all cordially hate—and, not without reason. The country seems to be fertile, and capable of yielding a handsome revenue in pepper, coffee, tin, and gold dust. It is, however, wretchedly cultivated, and the houses, except a few godowns and Chinese dwellings, are miserable bamboo huts, irregularly crowded together on narrow and crooked streets. I saw no mosques, but presume there are some.

Mr. Medhurst, of Batavia, visited this place a few years ago, on a missionary tour; but no permanent effort to spread Christianity was ever made here.

Towards night (March 13) we again set sail, and on the morning of the 15th, descried the mouth of the Kalantan river. This river is very circuitous near the mouth, so that the city of Kalantan, though only three or four miles from the shore, in a direct line, is, by way of the river, 15. We did not land, though the captain and Mr. H. did. The water of the river is said to be very fresh and clear. The inhabitants of K. were said to be greatly in want of rice, which our vessel could have furnished them, but they dared not purchase, lest the Siamese officers, who were among them demanding tribute, should take occasion, from the display of their money, to increase the exorbitancy of their demands. In the evening, we proceeded, and during the night passed Patani, where the Pra Klang (Siamese minister of foreign affairs) practised, last year, the most horrid extortions, and whence he returned with several thousand prisoners, whom he made slaves. The scenes which followed the landing of those miserable Malays at Bangkok, as described to me, equal in horror any thing ever practised on the poor Africans. Many of them are already dead, and many more nearly so.

16. Anchored near Sangora, the first Siamese town on the Malay coast. It is

situated on a small bay between two mountains. At the mouth of the bay, are two small, but high and rocky islands, called, in Siamese, the Cat and Mouse. There are pagodas on each of the mountains, resembling the Burman pagodas. That on the highest, with a road to it, and a covered well at the base, were made last year by the Pra Klang, as monuments of his exploits at Patani. Sangora is seldom visited by foreigners, and is not a place of much interest on any account, except as containing several thousands of immortal beings, hastening to eternity in all the gloom of paganism.

17. At 11 o'clock, A. M. we again resumed our voyage, and anchored at the Bar of the Meinam on the 20th, at 1-2 past two o'clock P. M. The American sloop of war, Peacock, had been lying here about a month. As we were detained on the Bar for several days, I accompanied captain B. on board the Peacock, where we dined, and were treated with much kindness by captain Geisinger and his officers. Through the kindness of Mr. Hunter, the Pra Klang gave orders that a large and convenient boat should be sent to convey us to Bangkok. It was so long in coming, however, that we could not wait to avail ourselves of it.

Mr. Roberts sent us a polite invitation to reside at his quarters till he should leave, or we should be able to make more permanent arrangements for ourselves. We feel bound to acknowledge the invariable kindness we have received from all connected with the American embassy, and from Mr. Morrison, who accompanied them as translator.

27. We removed to a small house belonging to the Portuguese consul. It is built of wood, on posts which raise it about eight feet from the ground; the boards are all unplanned, and unjointed, but it is nevertheless tolerably comfortable. It is situated rather remote from the body of the Siamese population, but near the Burmese, though my *immediate* neighbors are principally Chinese. Its distance from the Siamese may make it necessary for me to remove, to some more central situation, when I have acquired the Siamese language.

29. Was visited by the Prince *Chaoufa-noi*, mentioned in Mr. Gutzlaff's journal, a copy of which you may see in the Chinese Repository, sent by captain Ward. He speaks English pretty correctly, and Hindostan very well. He came about eight o'clock in the evening, as he does not like to have it known among the

Siamese that he is intimate with foreigners. The Pra Klang's son also came to see us.

## SIAMESE TEMPLES.

30. Through the politeness of Messrs. Roberts and Hunter, I accompanied them and Dr. Ticknor to visit some temples. They were eight or nine miles distant, and we went by water, on canals, the banks of which all the way, were closely lined by inhabitants.

We found them in a vast enclosure with brick walls. The ascent from the river was of hewn granite steps. The temples are numerous and of various sizes. The first we entered was about thirty feet in width internally, and fifty in breadth. The floor was of nicely polished marble. At the farther end of it were placed a few huge images, exactly like those I have seen in Burmah. It was destitute of seats or furniture of any kind, except a few mats and mattresses for the priests who kept it. I could not repress the wish that it might one day be used for higher and holier purposes. Around the temple was a brick wall about three feet high, the top of which was covered also with polished marble. Another temple was situated within a much larger enclosure. On the inside of this enclosure, under a long roof, were placed eighty large images in a sitting posture, with more than two hundred in a crouching posture as worshippers before them. In the inside of the temple, which was much larger than the preceding, there was an image which was more than sixty feet in length—reclining on eight pillows, and gilt all over. His feet alone were eight feet long. The sides were decorated by a great variety of European looking-glasses in gilt frames—and from the ceiling were suspended several glass chandeliers and globular lamps. In one place was a tank (artificial pond,) in the centre of which were rocks, through the crevices of which grew various species of shrubbery, and around the sides were seen artificial turtles, crabs, &c. Interspersed among these temples, were many priests' dwellings, some of which were two hundred or three hundred feet long—built of brick and covered with tile.

There were also many other curious and expensive objects, which I cannot describe. Altogether it presented a scene of magnificence and expense immeasurably beyond any thing I saw in Burmah. These temples are sufficiently large for churches, and might with trifling alterations, be converted into places of rational

and Christian worship. Oh that it might soon be!

On Sunday, 31st, Bun-ty, a Chinese, baptized by Mr. Gutzlaff, came, and, with several others, read and conversed upon the scriptures and prayed. It is very desirable some one should come immediately to labor among the thousands and thousands of Chinamen here. In the P. M. a few Burmese called, with whom I held some conversation on the subject of Christianity, and read to them a tract.

## VISIT TO THE PRA KLANG.

April 1. I was accompanied by Mr. Hunter to see the Pra Klang. We sat down in his audience hall, which is an open verandah before his house—while many natives were waiting around with presents of fruit, sweetmeats &c. each probably having some request to prefer. When the Pra Klang, who was not present on our arrival, entered, we continued to sit, while all the natives fell prostrate upon their faces. He seated himself on a cushion upon the floor, inquired who I was, where I was staying, why I was married,\* and what I wished to do—and, finally, how old I was? To the question what I wished to do, there was not time to enter into a full disclosure, and it was therefore merely replied that my object was to do all the good I could.

On my return, looked over the books left here for distribution by Mr. Abeel, and found three boxes of Chinese books—three hundred and twenty two Siamese tracts—(Mr. G's) Malay New Testament, 15 Malay Tracts, one hundred and twenty-five—Burmese Tracts, (Serampore Ed.) two hundred and twenty—and a few Portuguese and English Testaments.

Most truly yours,

JNO. TAYLOR JONES.

France.

## REV. MR. ROSTAN'S LETTER.

Paris, September 6, 1833.

Reverend and dear brother,—

I postponed till the present to give you any particular account of an undertaking upon which I trust the Lord has bestowed some blessings. Since the month of May, seeing the number of attendants and hearers decrease in our and in every evangelical chapel, by the attraction of the country for our Parisian people during the summer, I was thinking on the means of di-

\* The Siamese priests never marry. It was understood that Mr. Jones was a minister—hence the inquiry was a very natural one, 'why he was married?'



recting their attention upon the only necessary thing, when our Br. Pyt, before sailing on a journey to England, invited me to supply his chair as professor of Christianity at the *Society of Civilization*. A few months before, the President of that society, an old friend of mine, had paid me a visit to invite me to give them some lectures upon my particular views of religion, and he had occasionally repeated his invitation. So that, now, invited by the church and by the world, I was sure to do my duty; and I gave my assent to the proposition. The object of that society is to advance civilization and to promote improvement in morality, religion, industry and public institutions, by every means, but principally by public lectures. Its plan is more extensive and popular than that of the *Society of Christian Morals*, whose influence is principally confined to people of rank, public men and philanthropists. The scientific lectures of the former society, attract in the rooms, four evenings a week, a number of talented young men, and even of professors, to take a part in the conferences and debates which follow every lecture. The purpose of these lectures is not so much to teach sciences, as to advance them or to improve the methods of teaching. Lectures have been given there, on *French Catholicism*, by the Abbe Chatel; but his system being neither rational nor scriptural, and himself being totally unqualified to manage the two-edged sword of the Spirit, and not even the sword of Goliath, he gave way very soon, and abandoned the field of battle, not without shame, having been hard beaten by philosophers and by Christians, who had supported him conscientiously as far as they could. Another Roman or rather French Catholic priest, a rival of Chatel, came after him, and in the very first and last conference, gave the singular and pitiful spectacle of a pretended professor of divinity, asking instruction and counsel from his hearers. A pastor of the Reformed Church, was engaged in giving a course of lectures on *Protestantism*. I am not acquainted with the cause of his abandoning the undertaking. Then rose a Mr. Boucher, a French Methodist, who began a course of lectures on *Methodism*; but, notwithstanding his zeal and talents, he could not excite a great interest. On one evening I attended a lecture on *Ancient and Modern Judaism*, by a learned gentleman of my acquaintance, Mr. Michael Berr, one of the leaders of the Reformed Jews in France. After having expounded the principles of the Rabbinical and Re-

formed Jewish schools, he answered several objections of the unbelievers and cut short the debate by saying in his frank and peremptory way—"You see, philosophizing gentlemen, that you cannot stand against believers: you are unable to oppose a revelation of God, of what kind so ever it may be; and if you are willing to act conscientiously and consistently, you will become Jews or Christians: there is no middle way between Jews and Christians; and I trust the time is not very distant, when Jews and Christians will agree together for the promotion of the universal civilization and the happiness of mankind." That unexpected declaration, from a gentleman considered always as a philosopher, produced a very deep impression. I rose to cheer him, in the hope of the promised fulness and *resumption* (receiving) of the ancient people of God, for the reconciling of the world in the *new coming* of the King Messiah, to which he assented, and we shook hands together before the audience. A few days after, the pastor, Pyt, began his course of lectures on *Christianity*. He obtained a constant attention and some seriousness, but never a numerous attendance; and most objections of the opposers were always made with an indecorous and rash spirit of rancor and hatred against the gospel, and our blessed Redeemer, whilst a few Christians were praying in behalf of the soldier of the cross. Br. Pyt told me afterwards, that once he found himself a little troubled and in suspense, after a very subtle and urgent objection of a decided unbeliever. He stood a moment in a silent prayer, and, opening his Bible, he read aloud a victorious answer in the name of the living God, and the mouth of the adversary was stopped.

Such was the state of things, when I was invited to give a course of lectures in that same society. Having observed that the very astonishing ignorance on religious subjects, of the French hearers and even professors, was one of the reasons of their irritation and opposition against the truth, I resolved to aim at their instruction in the beginning. Accordingly, I prepared a course of lectures on *Christian Philosophy*, supposing they were sufficiently acquainted with the truths of *Religious Philosophy*, (the existence and attributes of God, his providence, &c.) to which they adhere the more closely, the more they oppose Christianity.

I was very much encouraged in seeing several Christians, and most of the students of the French Missionary house, constantly attending my lectures, to stay up

my hands during the conflict against Amalek. I trust the Lord has hitherto helped us. Either the great adversary was frightened by the progress of the servants of God, or the Lord has softened the heart of the opposers, who, seeing that we agreed to descend into their own field of battle, became evidently less stiffened against truth, more attentive, respectful for the word of God, and moderate in their objections. I began with principles acknowledged on both sides, and of which I gave a full demonstration, answering every objection, so that I might, on other occasions, have recourse to them, as to axioms. Since my first lecture in May, the audience has constantly increased; at the last, at the end of July, the rooms were filled, and a great many people could not find admittance. Now the society has hired a larger house, where we will begin again, the Lord willing, after the vacations toward the middle of October. To attract more and more the attention of the people, they have resolved, recently, to print a *bulletin*, with abstracts of the principal lectures. Although these reports of my lectures are not exempt from mistakes, and too much confined and curtailed, since sometimes the conference alone had lasted longer than an hour, nevertheless, you will be able to judge by them the present state of religious philosophy in France. Several persons who attended my lectures, and several learned people and professors have agreed to *attend* regularly at our *congregation*, with their families, as soon as we may find another more convenient place of worship. I assert confidently, with thankfulness to the Lord, that the general feelings of our nation towards religion are evidently improving every day. Most of the recent publications on philosophical, political and literary matters, and even *romances*, breathe a better religious spirit. I suppose that, at least amongst our young learned people, the Christians by their united exertions, since the last revolution, have already gained and conquered the main point of having ascertained, beyond any doubt, the evidence of a revelation of God to mankind, and that Christianity, in its present state, involves, *in principle*, the truth of that revelation. The present difficulty is now to disengage and free the true Christianity from the filthy and repulsive cloak, under which men have deformed and dishonored the holy and pure religion of Christ. Here, my dear brother, we are obliged to meet another host of adversaries, and we want new weapons of every kind. We are not dis-

heartened, because we know that the name of our Master is the Almighty; but we know too, by sad experience, that we are weak; and, in order that the power of Christ may rest upon us, and his strength be made perfectly conspicuous in our weakness, we want the prayers of the brethren which we request in earnest in the name of our common Saviour.

I am, respectfully, in the bonds of the love of Jesus,

Your humble servant,

J. C. ROSTAN,  
Minister of the Gospel.

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### Indian Station.

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#### SHAWNEES.

A letter from Mr. Lykins, dated at this station, Oct. 22, informs that two Delaware Indians, in addition to those spoken of in previous letters, were candidates for baptism; and that the affairs of the mission were throughout prosperous and encouraging.

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### Domestic.

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#### DONATION OF THE BIBLE SOCIETY.

At the last annual meeting of the American Bible Society, an appropriation was made of \$5000, to aid the Board in the work of publishing and distributing the Bible in the Burman language. The society were of course dependent on the benefactions of the community to redeem their pledge. By referring to the account of moneys on a subsequent page, it will be seen that the donation has been paid. Thus has another noble effort been consummated to give the Burmans the glad tidings of the gospel in their own tongue. Another and a powerful agency has been sent forth to evangelize the heathen world. And an influence is created which shall continue to operate, until all enemies are put under the Redeemer's feet, and God shall be all in all.

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#### WATERVILLE COLLEGE.

The changes that have taken place in the faculty of this institution are probably already known to our readers. The college has long been viewed with deep interest by the friends of religion. The state of Maine is equal in territory to all the rest of New England. It is rapidly filling up with a population, who need and who are desirous of receiving an educated ministry. The means of instruction provided elsewhere are either so expensive or so distant as to be inaccessible to many young men, who otherwise would enter at once upon a course of education. At least, many who would be discouraged by the necessity of going to another state for the requisite knowledge, will gladly come

and receive it, when it is brought, as it were to their doors. Dr. Chaplin, the former president of the college, was indefatigable in his efforts for its support and continuance. He stood by it, with all the affection of a parent, during the struggles of its infancy; and we feel that the denomination owe him a debt of gratitude which cannot soon be discharged. The prosperity of the institution will be to him an everlasting monument. The Rev. Mr. Babcock, for several years the valuable and successful pastor of the First Baptist church in Salem, Mass. has just entered upon the presidency, which was vacated by the resignation of Dr. Chaplin. He commences his labors under the most cheering prospects, hailed by the whole community as the man formed for the place, and conducted to it by the omniscient Disposer of events. The present Freshman class is by far the largest that ever entered the institution; and we understand the whole number of students in college only falls a little short of a hundred—we cannot but sympathize with the church thus bereaved of a loved and affectionate pastor. We are commended to ‘weep with those that weep’—but when we look over the vast field of usefulness into which their minister is removed, and remember that ministers are not the property of any branch of the church, but of the church universal, and thus bound to station them-

selves at whatever post their influence can be greatest and best, we cannot but yield to this ordination of heaven—and exhort that beloved church still to be ‘co-workers’ with their former pastor in the common vineyard of our common Lord.

#### MISSIONARY DESIGNATION.

On Thursday evening, Oct. 31st, religious services were held in the First Baptist meeting house in Salem, for the purpose of setting apart Rev. Mr. Cook and wife, as missionaries of the American Baptist Board to Siam. An impressive address was delivered by the Rev. Prof. Ripley, of the Newton institution, on the duty of Christianized communities to send the gospel to the heathen. The instructions of the Board were read by Rev. Dr. Bolles, the Corresponding Secretary, accompanied by a solemn charge to the missionary. The right hand of fellowship was tendered by Rev. Mr. Stow, of Boston, and prayers were offered by Rev. Messrs. Briggs and Grosvenor. Passage had already been engaged for Mr. Cook and wife, in the *Shepherdess*, from Salem. But the illness of Mrs. Cook, at the time the vessel sailed, rendered it inexpedient and unsafe that she should embark. They accordingly remain in America, waiting the pleasure of the Board. Mrs. C. is now convalescent.

#### Correspondence of other Societies.

##### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*Extracts of a letter from Mr. Gulick,  
written on the island of Kauai.*

##### REVIVAL ON THE SANDWICH ISLANDS.

Oct 25th, 1832. Early in May an increase of the spirit of prayer was evident in the members of our native church. They began to assemble at the dawning of the morning for united supplications at the throne of grace. And so anxious were some to be in season, that they would rise up “a great while before day.” At first their meetings were weekly, or at least at intervals of some days; but finally, of their own accord, they were held daily, and this too, before they had heard of the morning prayer-meetings in America. Their separate locations rendering it inconvenient for them to assemble in one place, at our suggestion they met in small companies as circumstances favored. A number of persons who had apparently been a long time under conviction, seemed now to assume a more decided character. Previous to the 21st of May, when we embarked to attend the general meeting, fifteen individuals of this class afforded pleasing evidence of a change of heart.

On our return to this place, June 28th, the operations of the Holy Spirit were manifest, and a few interesting cases of hopeful conversion had occurred during our absence. As soon as I had opportunity to converse individually with the inquirers, the number of whom was considerable, I found there was a depth and pungency in their convictions, which I had never before witnessed at the islands, except in a few cases. And for the space of two months, the work continued to increase both in power and extent. Indeed we have most cheering evidence that the Spirit of God is still in the congregation; for new cases of conviction, apparently deep and thorough, occur daily. We have reason, however, to fear that the work upon the conscience is somewhat less powerful now, than it was a month since. The most striking scenes have been witnessed in the room from whence I address you. Here I received the anxious inquirers, one by one; and although every thing calculated to excite sympathy was carefully avoided, still for two days in succession my room was literally a *bochim*. Some of them entered the room weeping, and were for a while apparently unable to utter a word, or to think of any thing except their own



fearful condition. Others, after a few words of conversation, would burst out into a loud and passionate crying, like little children in deep distress. Some were seized with a kind of convulsive trembling; and in a few cases, overcome by their feelings, they fell prostrate on their faces, and lay for a length of time weeping in a most affecting manner. And what, in my estimation at least, renders this work the more remarkable, is, that many of these very persons who now felt so deeply, have for years been in the habit of hearing the most solemn and alarming truths in the Bible, without the least apparent emotion. But now, without any special cause of excitement or alarm from us, they are thus deeply affected. Our public assemblies, however, have been still and solemn, and remarkably attentive to the messages which were delivered. Persons from almost every part of the island have been brought to a sense of their lost condition, and are now rejoicing in hope. From the pagan priest, down to the humblest devotee of superstition, all classes, and every age, except the very young, have felt (as we are fully persuaded) the sacred influences of the Holy Spirit. Among them may be seen the decrepit, the blind, and the deaf; persons whose heads are white, and their limbs feeble with age; and one at least, who was an adult when captain Cook visited these islands, and several others who appear to be as old as he. Indeed there are many now numbered with the converts, who were so besotted by a long continuance in their heathenish state, and whose faculties were so benumbed by age, that at times we were ready to doubt whether enough of divine truth could be communicated to their understandings to effect the sanctifi-

cation of their hearts. But our unbelief is silenced.

One of those who wept aloud in the most passionate manner, had previously obtained hope; and to the question, Why do you weep? replied, 'It is the recollection of my sins.' Another, not less affected, in reply to the same question, said, 'It is the great love of Christ.'

You may desire to know what means have been and are used for the advancement of the Redeemer's kingdom here. You will have learned from other sources, that since early in May, the care of this station has devolved on me, Mr. Whitney having left at that time for Oahu, and being subsequently appointed on the deputation to the Society and Washington Islands. Previous to his embarkation, he spent one Sabbath, and preached two sermons here, from which several date their first serious impressions. One of these discourses was a funeral sermon for Kaahumanu; the other a farewell address. While my health permitted (which was only a few weeks,) we had a lecture on Wednesday afternoon, two sermons on the Sabbath, and some attention was paid, during the intermission of public worship at noon, to the Sabbath school. We had also a daily prayer-meeting (except on the Sabbath and Wednesday,) which was established in July, and has been sustained with the assistance of church members. In this meeting, a few verses are sung, a portion of Scripture is read, a few plain and pointed remarks are made, and the service is closed with prayer. We meet near evening, this being the time in which the people are generally at leisure. The numbers attending, vary from 500 to 1200, and average about eight or nine hundred.

### Burma.

[The following journal was received just as the magazine was going to press.]

REV. MR. JUDSON'S JOURNAL.

*Maulmein, April 12, 1833.*

I left this, on the 18th January, and returned on the 9th inst. The intervening time I have spent at Chumerah, three days journey up the Salwen, where we had previously built a zayat, and rooms for the occasional residence of any of the mission, who might visit that place, which is our principal station among the Karens north of Maulmein. This visit to the Karens has not, like my former visits, been devoted to laboring among the people; but according to a determination made sometime ago, to suffer nothing to interrupt the translation of the Old Testament, until it

was done, I took my books with me and sat down to my studies, the same as if I had been in this place. I have, therefore, done but little for the poor people, beside conducting daily evening worship, and the usual Lord's day worship, through interpreters. Eight only have been baptized, and, at the same time, eight stand suspended, out of ninety-one. A spirit of solid inquiry is extending through the whole wilderness, but no signs of a great change are yet visible. The boarding school for teaching them to read and write their own language, according to the elements given them by brother Wade, has averaged about twelve, chiefly adults and young

people,—not small children. Several have learnt to read, and left school to make way for others. The two most important students have been a couple of young men from Tavoy, whom bro. Mason sent up to learn to read, and become qualified to teach their countrymen in that province. They have come down with me, and will return to Tavoy by the first opportunity. The school is now left under the superintendence of Miss Cummings, who has selected the Chumerah station, with the intention of devoting herself to the Karen people. Our two excellent assistants, Tau-nah and Pal-lah, also, are stationed there, to conduct worship, receive inquiring visitors, instruct the school, and prepare elementary works in the Karen language. Ko Myat-kyan also, and one or two others, are prosecuting their itinerant

labors in these parts. Bro. Kincaid having left Rangoon for Ava, bro. and sister Bennett are about proceeding to Rangoon, for a time, to supply the vacancy. Ko Thah pyoo also, the first Karen who embraced the Christian religion, and his wife, a poor Karen woman, whom we formerly supported on charity, having both accompanied bro Boardman to Tavoy, and been instrumental in the hand of God (though the man is uncommonly stupid and unamiable) of opening the way among the Karens in that quarter, have now returned to this place; and having learned to read and write their own language, are preparing to go to Rangoon, with a view to the numerous population of Karens in Burmah proper, whence they both originally came.

A. JUDSON.

REV. DR. BOLLES.

*Account of Moneys from Oct. 22, to Nov. 23, 1833.*

From the Third Bap. Ch. Providence, R. I. collected during the past year at the monthly concerts for Burman miss. per Rev. W. Phillips,	\$50,
A fem. friend in West Dedham, for Bur. miss., per Rev. Mr. Driver	6,
John Conant, Treas. of the Bap. Convention, of Vt., for for. miss.	345,90
[§30,90 of the above being the avails of jewelry, by the hands of the Rev. Mr. Thresher.]	
Foxborough Female Baptist miss. soc. for For. missions,	10,
Foxborough Baptist soc. miss. box, for Foreign missions,	22,20
Female member Foxborough Bap. church, for Burman mission,	5,
by the hand of T. C. Tingley,	37,20
The avails of a string of gold beads, from a female member of the Baptist church in Exeter, N. H. for Bur. mission,	4,05
The avails of a string of gold beads, from a member of the Bap. ch. in Exeter, N. H. for Bur. miss. by the hand of Rev. Mr. Brown,	3,75
	7,80
Bershire Co. Bap. Association, for Bur. mission,	56,32
“ Bur. Bible,	21,48
By the hands of Dea. N. Stowell,	87,80
Bap. Female miss. soc. of South Reading, for For. missions, per Mr. Sweetser,	18,70
Bap. miss. soc. of the Wendell Association, by the hands of Rev. T. Rand,	115,
C. D. Everett, St. Johns, N. B. for printing the Bible in Burmah, by the hand of Rev. F. W. Miles,	10,
Mr. Allen Goodrich, for printing the Bible in Burmah,	5,
Mr. Eusebius Kincaid, of Jay, for printing tracts in Burmah,	1,
“ Urbane ”—towards the education of young men, natives of France—“ to labor in the cause of the Board,”	50,
Salem Bible Translation and Foreign mission society, by the hands of J. Moriarty, Esq. Treasurer,	1£00,
Am. Bible society, to “ aid in the distribution of the Scriptures in Burmah,”	5000,
Bap. church and congregation at Hephzibah, Wake County, N. C. for Burman mission, per Wm. Roles, Esq.	50,
Joseph Spear, for Indian stations, per W. H. Webb,	5,
Baptist church in Shelburne, for Bur. miss. 10,—do. Ind. miss. 2,	12,
“ do. Foreign mission,	7,
Baptist church in Heath, for Bur. mission,	34,15
“ do. Bur. Tracts, 1,—African miss 1,	2,
Baptist church, Charlemont, Bur. mission,	3,
First Baptist church, Colerain, for Bur. mission,	15,02
Bernardston church, (monthly concert,) from Dea. Cyrus Alden, Treas. of the Franklin Co. Bap. Association, by the hands of Mr. J. Alden, jun.	1,67
	74,84

E. E.

H. LINCOLN, Treasurer.

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